

HISTORICAL CHARTS  
OF THE LIFE AND  
MINISTRY OF CHRIST  
WITH AN  
OUTLINE HARMONY OF THE GOSPELS  
—  
CROSCUP

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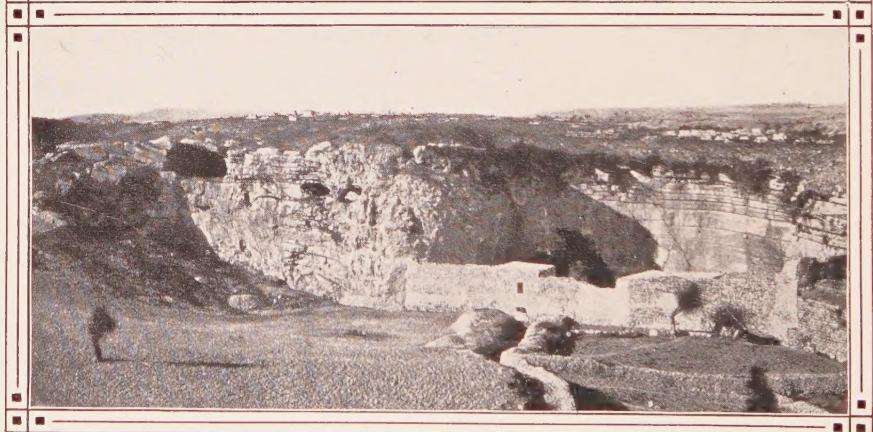


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1. AN ORIENTAL SHEPHERD LEADING HIS FLOCK.  
2. THE SEA OF GALILEE AND MOUNT OF BEATITUDES. LOOKING SOUTHWARD FROM TELL HUM.  
3. ONE OF THE SUPPOSED SITES OF CALVARY, NORTH OF THE DAMASCUS GATE.

THE GOSPEL HISTORY OF OUR LORD MADE  
VISIBLE

HISTORICAL CHARTS  
OF THE LIFE AND  
MINISTRY OF CHRIST  
WITH AN  
OUTLINE HARMONY OF THE GOSPELS

BY

GEORGE E. CROSCUP, B.A.

Author of "A Synchronic Chart of United States History," Etc.

WITH AN INTRODUCTION BY

PROFESSOR MATTHEW B. RIDDLE, D.D., LL.D.

THE CINCINNATI BIBLE SEMINARY  
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THE FOUR GOSPELS.

"ST. MATTHEW'S is the Gospel for the Jews, the Gospel of the past, the Gospel which sees in Christianity a fulfilment of Judaism, the Gospel of discourses, the didactic Gospel, the Gospel which represents Christ as the Messiah of the Jew.

"ST. MARK'S is the Gospel for the Romans, the Gospel of the present, the Gospel of incident, the anecdotal Gospel, the Gospel which represents Christ as the Son of God and Lord of the World.

"ST. LUKE'S is the Gospel for the Greeks, the Gospel of the future, the Gospel of progressive Christianity, of the universality and gratuitousness of the Gospel, the historic Gospel, the Gospel of Jesus as the Good Physician and the Saviour of mankind.

"ST. JOHN'S is pre-eminently the Gospel for the Church, the Gospel of eternity, the spiritual Gospel, the Gospel of Christ as the Eternal Son, and the Incarnate Word."

—From Canon Farrar's "Messages of the Books."

PHILADELPHIA:  
THE SUNDAY SCHOOL TIMES COMPANY

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## INTRODUCTION

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THE distinctive peculiarity of the following presentation of the life of our Lord on earth is its combination of Harmony and Charts. The two are inter-dependent, not simply conjoined. This combination constitutes what Mr. Croscup entitles the "Visible Method" of teaching history, applied to the narratives in the four Gospels.

As he has had considerable experience in the preparation of similar volumes, and has met with marked success in introducing them into educational institutions, the present work gives evidence of his skill, industry and accuracy.

The chronology and sequence of events are those adopted by many harmonists and commentators. The detailed statement of the historical facts is much fuller than is usual in Outline Harmonies. Each event is dated and numbered, the numbers (from 1-189) being used in the accompanying diagrams. Lists of the parables and miracles are appended, together with other collateral information. A valuable Dictionary of Names closes the letter-press of the volume. The Charts are colored, the color having its important significance. A general view of the history properly begins this series of helps; but this is greatly enlarged in another Chart. The diagram illustrating the events of Passion Week accompanies the general view. An excellent map of Palestine is naturally inserted. But the various portions of Palestine are presented in smaller maps, which indicate the series of events belonging to each respectively. The precincts of the temple are portrayed with instructive coloring, and many other ingenious devices are used to aid the memory.

This brief summary of the contents of the volume does not, however, give any adequate idea of the vast amount of information it presents, nor does it indicate the immense labor required in preparing it.

The Sunday-school teacher can use it most profitably, provided care and skill are used in mastering Mr. Croscup's method and obtaining dexterity in the handling of the abundant matter. He will, doubtless, in his text, make valuable suggestions in regard to the best use to be made of his work.

M. B. RIDDLE.

WESTERN THEOLOGICAL SEMINARY, PITTSBURGH, PA.

“For unto us a child is born, unto us a son is given ; and the government shall be upon his shoulder : and his name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace.” (*Is. 9 : 6.*)

“And the Word became flesh, and dwelt among us (and we beheld his glory, glory as of the only begotten from the Father), full of grace and truth.” (*John 1 : 14.*)

## FOREWORD

THE Charts accompanying this brief volume are an attempt to *make visible* and therefore more real the earthly life and ministry of Our Lord. While the *time* and *place* of many of the recorded events are still undetermined, yet the general order is sufficiently probable to warrant a chronological arrangement. The known facts would certainly justify and give value to such an arrangement, even where much must remain in dispute.

The importance of *localizing* historical facts is well known to every successful teacher, for unlocalized knowledge must always remain nebulous. Again, "if the elements of time and place are stricken from the Gospels, the Lord's Life ceases to be a truly human and intelligible one. He becomes only a wandering voice. The more fully we know the outward circumstances of His life and His relationships to those around Him, the more do His words gain in significance and attest His discernment and wisdom."\* When the apparently detached events in the Life of Our Lord are woven into one composite whole as in a chart, their closer relationships become more apparent and their deep significance is made more clear.

*Chronology*.—Authorities differ as to the length of the ministry of Christ; the various theories ranging in the main from two to three and a half years and depending upon the *Number of Passovers* believed to be included in the Ministry. *Three Passovers* are distinctly mentioned in the Gospel of John (2:13; 6:4; 12:1 and an undetermined feast, 5:1). If this last feast is a Passover the Ministry will comprise about three and a half years. But the question of Chronology cannot be considered within the present limits; and the reader, desiring to make a more intimate study, should consult any of the more important Lives of Christ or the related articles in the standard Bible Dictionaries.

The present Charts are based upon the longer period, and closely follow Professor M. B. Riddle's *Outline Harmony of the Gospels* (published by The Sunday School Times Company, Philadelphia, at 15 cents) as seemingly the most consistent. They also conform to the well-known *Harmony of the Gospels* by Stevens and Burton, and with slight variations the *Harmony* of Professor Robinson (as revised), and the *Outlines* by Dr. Andrews.

*The Charts*.—It is believed that these will be readily comprehended. Acknowledgment must be made here to Rev. Horace R. Goodchild, of Middletown, N. J., whose skill as a draughtsman has contributed to the finished product. An effort was made, perhaps with indifferent success, to exclude from the Charts confusing details. If to some they should seem deficient in details, it is to be remembered that a diagram cannot represent more than the framework of the edifice to be reared, and that the real value can come only to him who completes the structure for himself.

**TO THE TEACHER.**—A few suggestive questions are given on page 40, which will indicate the character of the information to be gained from the Charts. These questions will at the same time give some hints as to the use of the Charts, both in the study as well as in the class-room.

G. E. C.

NEW YORK, December, 1911.

\* From *The Life of Our Lord*, by S. J. Andrews.





# PALESTINE

IN THE

TIME OF CHRIST

FROM B. C. 4 TO A. D. 30

TO ACCOMPANY

CROSCUP'S CHART OF THE LIFE OF CHRIST

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# A CHRONOLOGICAL OUTLINE OF THE LIFE OF CHRIST

The Periods into which the Life of our Lord is here divided correspond to those shown upon the accompanying colored charts.

## I. PRE-MINISTERIAL PERIOD.

From Sept. or Oct., B.C. 6, to Baptism of Jesus, Jan., A.D. 27.—About 31 ys. 3 mos.

- I. INTRODUCTORY.—From Sept. or Oct., B.C. 6, to Birth of Jesus, Dec. 25, B.C. 5.—About 1 yr. 3 mos.

LEADING FEATURES.—*Announcement of the Coming Messiah.—Birth of John the Baptist, and Birth of Jesus six months later.*

- II. CHILDHOOD.—From Birth of Jesus, Dec. 25, B.C. 5, to the Passover, Mch. 29, A.D. 9.—About 12 years.

LEADING FEATURES.—*The Messiah manifested to Jews and Gentiles.—Retirement at Nazareth.*

- III. YOUTH AND EARLY MANHOOD.—From Passover, Mch. 29, A.D. 9, to Baptism of Jesus, Jan., A.D. 27.—About 18 years.

LEADING FEATURES.—*Jesus in retirement at Nazareth.—No record.—John the Baptist begins his ministry.*

## II. MINISTERIAL PERIOD.

From Baptism of Jesus, Jan., A.D. 27, to The Ascension, May 18, A.D. 30.—3 ys. 5 mos.

- I. TIME OF PREPARATION.—From Baptism of Jesus, Jan., A.D. 27, to First Passover, Apr. 11-18, A.D. 27.—About 3 mos.

LEADING FEATURES.—*Baptism and Temptation.—First Disciples and First Miracle.*

- II. EARLY JUDEAN MINISTRY.—From First Passover, Apr. 11-18, A.D. 27, to Departure for Galilee, Dec., A.D. 27.—About 8 mos.

LEADING FEATURES.—*The Call to Repentance and Announcement of the Kingdom.—Growing Popularity in Judea.*

- III. GREAT GALILEAN MINISTRY.—From Departure for Galilee, Dec., A.D. 27, to Final Departure from Galilee, Nov., A.D. 29.—1 yr. 11 mos.

1. TIME OF EXTERNAL DEVELOPMENT.—From Departure for Galilee, Dec., A.D. 27, to Choosing of the Twelve, May, A.D. 28.—About 5 mos.

LEADING FEATURES.—*First Preaching Tour in Galilee.—Call of the Four Fishermen and Matthew.—Attends Passover.—Growing Popularity in Galilee.*

2. TIME OF INTERNAL DEVELOPMENT.—From Choosing of the Twelve, May, A.D. 28, to Withdrawal into Northern Galilee, May, A.D. 29.—Nearly 1 year

LEADING FEATURES.—*Jesus chooses Twelve Apostles, to whom He gradually discloses the principles of the Kingdom.—Hostility of Jewish religious leaders begins and increases. Jesus frequently retires with the Twelve into less hostile regions.*

3. TIME OF RETIREMENT.—From Withdrawal into Northern Galilee, May, A.D. 29, to Final Departure from Galilee, Nov., A.D. 29.—About 6 mos.

LEADING FEATURES.—*Jesus and the Twelve most of time in retirement beyond Jordan.—Intimate training of the Twelve into the real meaning of His Messiahship, i.e., its Redemptive Power.*

- IV. PEREAN MINISTRY.—From Final Departure from Galilee, Nov., A.D. 29, to Entry into Jerusalem, Sunday, Apr. 2, A.D. 30.—About 5 mos.

LEADING FEATURES.—*Christ makes full disclosure of Himself to the Twelve now prepared for it. Enters Jerusalem publicly proclaiming His Messiahship and Jewish hostility culminates.*

- V. THE PASSION WEEK.—From Entry into Jerusalem, Sunday, Apr. 2, A.D. 30, to Resurrection Sunday, Apr. 9, A.D. 30.—8 days.

- VI. THE RESURRECTION PERIOD.—From Resurrection, Apr. 9, A.D. 30, to The Ascension, Thursday, May 18, A.D. 30.—40 days.

# I. PRE-MINISTERIAL PERIOD.

From Sept. or Oct., B.C. 6, to Baptism of Jesus, Jan., A.D. 27.—About 31 yrs. 3 mos.  
(See Colored Diagram ONE.)

This Pre-ministerial Period naturally falls into three divisions as shown on this and the following page.

## I. INTRODUCTORY.

From Sept. or Oct., B.C. 6, to Birth of Jesus, Dec. 25, B.C. 5.—About 1 yr. 3 mos.

LEADING FEATURES.—*Announcement of the Coming Messiah.—Birth of John the Baptist, and Birth of Jesus six months later.*

Chart No.	DATE	EVENT AND PLACE	MATT.	MARK	LUKE	JOHN
1		— John's Introduction, which divides as follows:—				I : I-18
		1. The Word in His own Nature (vs. 1-5). 2. His Revelation to men and rejection by them (vs. 6-13). 3. His Revelation of the Father (vs. 14-18).—PLUMMER.				
2		— Mark's Introduction, “The beginning of the Gospel”.....			I : I	.....
3		— Luke's Introduction, addressed to Theophilus.....				I : I-4
4		— The Two Genealogies.....	I : I-17		3 : 23-28	.....
		Matthew shows Jesus to be the heir of David as the <i>legal</i> Son of Joseph; Luke shows Him to be of David's seed according to the flesh by His birth of Mary.—See ANDREWS, p. 65.				
		INCIDENTS PRECEDING THE BIRTH OF CHRIST.				
5*	B.C. 6 Sept. or Oct.	— Annunciation of the birth of John the Baptist to Zacharias by the Angel Gabriel. Zacharias stricken dumb on account of his unbelief. JERUSALEM.....			I : 5-25	.....
6	B.C. 5 Mar. 25	— Annunciation of the birth of Jesus to Mary, six months later, by the Angel Gabriel. NAZARETH.....			I : 20-38	.....
		Over 500 years before Gabriel had foretold to Daniel the time of the Messiah (Daniel 8 : 16; 9 : 21-23).				
7	April	— Mary visits Elizabeth (the wife of Zacharias) at HEBRON, or JUTTAH, and remains with her three months, returning to NAZARETH, probably before the birth of John. The “MAGNIFICAT” of Mary.....				I : 39-56
8	June 24	— Birth of John the Baptist, and the “BENEDICTUS” of Zacharias, who now recovers his speech.....			I : 57-79	.....
9†	July	— An Angel appears to Joseph at NAZARETH.....	I : 18-24			
10	Dec. 25	— BIRTH OF JESUS, at BETHLEHEM, whither Joseph and Mary had gone to be enrolled.....	I : 25		2 : 1-7	.....

\* Beginning with 5, these numbers correspond to those attached to the events upon the Colored Charts. Nos. 5 to 21 will be found upon Diagram ONE, Nos. 22 to 131 upon the large Colored Chart at end of Volume, and Nos. 131 to 189 upon Diagram TWO.

† Some place this event before No. 7; others place it before No. 8.

## II. CHILDHOOD OF JESUS.

From Birth of Jesus, Dec. 25, B.C. 5, to the Passover, Mar. 29, A.D. 9.—About 12 years.

LEADING FEATURES.—*The Messiah manifested to Jews and Gentiles.—Retirement at Nazareth.*

Chart No.	DATE	EVENT AND PLACE	MATT.	MARK	LUKE	JOHN
11	B.C. 5 Dec. 25(?)	— An Angel announces to shepherds in the fields NEAR BETHLEHEM the Birth of the Messiah, whom they hasten to visit. The Song of the Angels			2 : 8-20	
12	B.C. 4 Jan. 1	— Circumcision of Jesus, when 8 days old. BETHLEHEM	1 : 25		2 : 21	
13	Feb. 2	— Presentation of Jesus in the TEMPLE, forty days after His birth (Lev. 12 : 5-8). Welcomed by Simeon and Anna. The "NUNC DIMITTIS" of Simeon. <i>The Epiphany to the Jews.</i> Return to BETHLEHEM				
14	Feb.	— Visit of the Magi, or "Wise Men," from the East, who had been guided by a Star. They bring rich gifts. <i>The Epiphany to the Gentiles.</i> BETHLEHEM.			2 : 22-38	
15	"	— The Flight into EGYPT, Joseph having been warned of God in a dream of the enmity of Herod.	2 : 1-12			
16	"	— Herod's Massacre of all male children, two years old and under, at BETHLEHEM (Jer. 31 : 15).	2 : 13-15			
17	May (?)	— The Return from Egypt; Joseph being informed in a dream by an Angel of the death of Herod shortly before the Passover, April, B.C. 4. Learning that Archelaus, son of Herod, ruled in his stead, Joseph passed through Judea to NAZARETH, which he made his permanent abode (Hosea II : 1).	2 : 19-23		2 : 39	
18		— Jesus as a Child at NAZARETH.  For twelve years after the return to Nazareth we lose sight of Jesus.			2 : 40	
19	A.D. 9 Mar. 29	— Jesus, aged twelve, goes to the Passover with His parents. He is missed by them as they are returning home, and after three days is found in the Temple. JERUSALEM.			2 : 41-50	

## III. YOUTH AND EARLY MANHOOD.

From Passover, Mar., A.D. 9, to Baptism of Jesus, Jan., A.D. 27.—About 18 years.

LEADING FEATURES.—*Jesus in retirement at Nazareth.—No record given.*

20		— Jesus as a Youth at NAZARETH.  This brief statement by Luke is the only glimpse given of this period of 18 years.			2 : 51-52	
21	A.D. 26 Summer	— THE MINISTRY OF JOHN THE BAPTIST BEGINS.  About six months before the close of this Period and the Baptism of Jesus, John the Baptist comes forth from his retirement and begins his Ministry in the WILDERNESS OF JUDEA. This was in the 15th year of the reign of the Roman Emperor Tiberius. (See Diagram ONE.)	3 : 1-12	1 : 2-8	3 : 1-18	

## II. MINISTERIAL PERIOD.

From Baptism of Jesus, Jan., A.D. 27, to The Ascension, May 18, A.D. 30.—About 3 yrs. 5 mos.  
(See Large Chart at end of volume.)

This period, embracing the public life of our Lord, is conveniently studied under six divisions, as outlined in the following pages. (See also Outline on p. 9.)

### I. TIME OF PREPARATION.

From Baptism of Jesus, Jan., A.D. 27, to First Passover, Apr. 11-18, A.D. 27.—3 mos.

LEADING FEATURES.—*The Baptism and the Temptation of Jesus. First Disciples and First Recorded Miracle.*

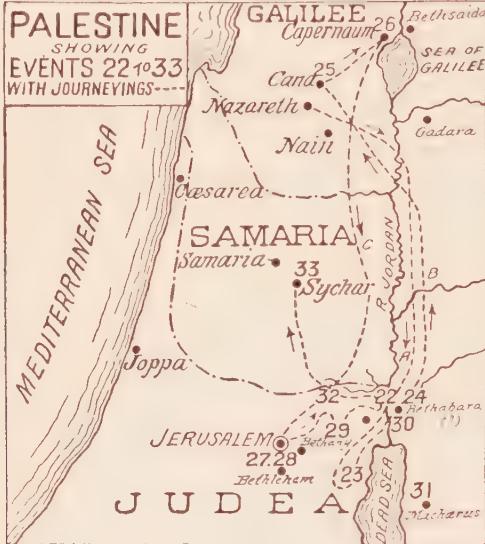
Chart No.	Date	Event and Place	Matt.	Mark	Luke	John
						
22	A.D. 27 Jan.	—THE BAPTISM OF JESUS in the river JORDAN, at BETHABARA, by John the Baptist, to whom He had come from Nazareth.....	3 : 13-17	I : 9-11	3 : 21, 22.....	
23	Feb., Mar.	—THE TEMPTATION OF JESUS, in the WILDERNESS of JUDEA, whither He had been led by the Spirit and where He remains forty days.....	4 : I-II	I : 12, 13	4 : I-13.....	
		THE THREE TEMPTATIONS (Matthew's order).				
		1. To command stones to become bread to appease His hunger.				
		ANSWER.—Man shall not live by bread alone (Deut. 8 : 3).				
		2. To test God's care over Him, and His own Divinity by casting Himself from a pinnacle of the Temple (Ps. 91 : 11).				
		ANSWER.—Thou shalt not tempt the Lord thy God (Deut. 6 : 16).				
		3. To receive earthly dominion, in return for homage to Satan.				
		ANSWER.—Thou shalt worship the Lord thy God, and Him only shalt thou serve (Deut. 6 : 13).				
24	March	—After the Temptation, Jesus returns to the Jordan, but just before that —John the Baptist announces himself as the forerunner of the Messiah, to a deputation of priests who had come from Jerusalem to BETHABARA. The next day, seeing Jesus coming to him, JOHN PROCLAIMS HIM AS THE LAMB OF GOD.				

Chart No.	Date	Event and Place	Matt.	Mark	Luke	John
A.D. 27		FIRST DISCIPLES OF JESUS. The day following John repeats this testimony to his disciples, and two of them, ANDREW and JOHN, follow Jesus to His home. Andrew finds his brother PETER and brings him to Jesus. The next day Jesus departs for Galilee, and meeting PHILIP, a native like Andrew and Peter of Bethsaida, bids him join their company. Philip obeys, and finding NATHANAEL, a native of Cana, announces that he has found the Messiah. Nathanael believes and becomes the fifth follower.....				I : 19-51
25	Mar.	—FIRST MIRACLE. Jesus turns water into wine at a marriage at Cana, of Galilee, and "His disciples believed on Him".....				2 : 1-11
26	Mar., Apr.	—Jesus visits CAPERNAUM, with His mother and brothers. Soon after He departs for the Feast at Jerusalem....				2 : 12

## II. EARLY JUDEAN MINISTRY.

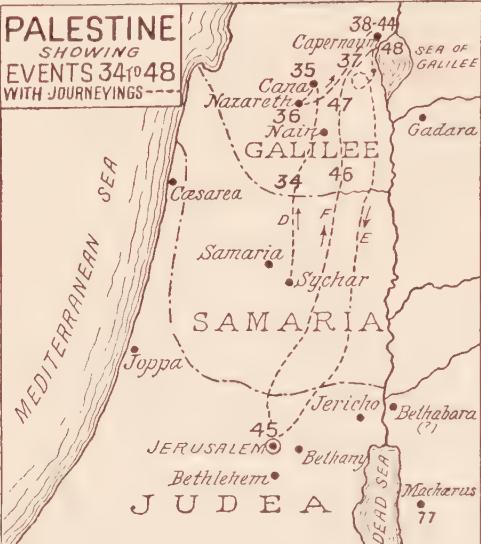
From First Passover, Apr. 11-18, A.D. 27, to Departure for Galilee, Dec., A.D. 27.—8 mos.

LEADING FEATURES.— <i>The Call to Repentance and Announcement of the Kingdom. Growing Popularity in Judea.</i>						
27	A.D. 27 Apr. 11-18	JESUS CLEANSES THE TEMPLE, while attending the Passover, by casting out the traders. The Jews demanding His authority for so doing, He replies in a parable. He performs <i>miracles</i> and many believe on Him..... This cleansing of the Temple, the first act in our Lord's Judean Ministry, was "the first public manifestation of Himself before the rulers and the people."				2 : 13-15
28	"	—FIRST GREAT DISCOURSE. NICODEMUS visits Jesus at night, during the Feast, and Jesus explains to him the nature of the "NEW BIRTH"..... This secret visit would seem to show that already there existed a feeling of antipathy to Jesus, and that Nicodemus felt that he might incur some odium were his visit made publicly.				3 : 1-21
29	"	—After this interview Jesus departs to northeastern JUDEA, where He gains converts, whom His disciples baptize. John at the same time is baptizing in ÆNON near to Salim.....				3 : 22-24
30	Summer	—John's last testimony to Christ. The Pharisees tell John at ÆNON that Jesus is baptizing more converts than he. John thereupon declares that he must decrease, but that the Prophet of Nazareth must increase .....				3 : 25-36
THE BAPTIST IMPRISONED.						
31*	Nov. or Dec.	—John the Baptist is imprisoned in the fortress of MACHÆRUS (see map) by Herod Antipas (see Herodian Family, p. 32).....	14 : 3, 5	6 : 17-20	3 : 19, 20	
32	Dec.	—Jesus departs for Galilee, upon hearing of John's imprisonment, and passes through SAMARIA.....	4 : 12	1 : 14	4 : 14	4 : 1-3
33	"	—SECOND GREAT DISCOURSE. Jesus talks with Samaritan woman at Jacob's well, near SYCHAR, upon "LIVING WATER." He announces His Messiahship and many Samaritans believe. Remains there two days....				4 : 4-42

\* This event is placed by Dr. Andrews just before No. 45.

## III. GREAT GALILEAN MINISTRY.

From Departure for Galilee, Dec., A.D. 27, to Final Departure from Galilee, Nov., A.D. 29.—  
1 yr. 11 mos.

Chart No.	DATE	EVENT AND PLACE	MATT.	MARK	LUKE	JOHN
						
		I. TIME OF EXTERNAL DEVELOPMENT.				
		From Dec., A.D. 27, to May, A.D. 28. —About 5 mos.				
		LEADING FEATURES.—First Preaching Tour in Galilee. Call of the Four Fishermen and Matthew. Attends Passover. Growing Popularity in Galilee.				
34*	A.D. 27 Dec.	—Public ministry of Jesus in GALILEE begins. He is welcomed by the Galileans, on account of the signs (miracles) he had performed at the Feast in Jerusalem. His disciples go to their respective homes.....				
35	"	—SECOND GALILEAN MIRACLE. At CANA He heals a nobleman's son who is sick at Capernaum.....	4 : 17	1 : 14, 15	4 : 14, 15	4 : 43-45
36*	A.D. 28 Winter	—FIRST REJECTION AT NAZARETH. Coming to His own city of NAZARETH, He teaches in the synagogue on the Sabbath day. His words anger the people, who threaten His destruction, but He preserves His life by a miracle...	4 : 13a .....	4 : 16-31 .....		
37	"	—Jesus departs and takes up His abode at CAPERNAUM. He begins to gather about Him His early disciples.	4 : 13-16 .....	4 : 31a .....		
38	"	—THE FISHERMEN CALLED. Teaching the people on the shore of the SEA OF GALILEE, the pressure of the multitude compels Him to enter the fishing boat				

\* Dr. Andrews places No. 34 and Nos. 36 to 44 just after No. 45.

Chart No.	Date	Event and Place	Matt.	Mark	Luke	John
A.D. 28		of Peter. Concluding His address, He bade Peter let down his net into the sea, and a <i>MIRACULOUS DRAUGHT OF FISHES</i> is taken. Thereupon PETER, ANDREW, JAMES and JOHN, leave all and follow Him.....				
39	Winter	— <i>DEMONIAC HEALED</i> in the synagogue at CAPERNAUM on the Sabbath day, being the first recorded miracle performed on a Sabbath day..... Amidst the awe and wonder of those assembled Jesus leaves the synagogue and enters the house of Peter, where	4 : 18-22	1 : 16-20	5 : 1-11	.....
40	"	—He cures Peter's wife's mother of a fever. At the close of the day, He heals many who are sick and afflicted with demons (see Isa. 53 : 4).....	8 : 14-17	1 : 29-34	4 : 38-41	.....
		Rising early the next morning Jesus retires to a solitary place to pray. He is sought by the disciples who tell Him of the multitudes who are waiting for Him. Jesus replies that He must preach in the neighboring towns, and starts on His				
		FIRST PREACHING TOUR IN GALILEE.				
41		—Jesus with His disciples begins a tour, teaching in the synagogues, and healing all manner of sickness.....	4 : 23-25	1 : 35-39	4 : 41-44	.....
		This quick departure from Capernaum was doubtless due to Jesus' knowledge that the readiness of the people "to come to Him as a healer of the sick, did not prove the possession of true faith. He, therefore, will leave them to meditate on what they had seen and heard."				
42	Mar.	— <i>A Leper is healed in GALILEE.</i> Returning after some time to CAPERNAUM, the crowds begin to gather, bringing their sick, whom He heals.....	8 : 2-4	1 : 40-45	5 : 12-16	.....
		PHARISAIC CRITICISM BEGINS.				
43	"	—Jesus heals a paralytic borne by four men to the house in which He is teaching. Jesus forgives his sins and the indignant Pharisees who are present consider Him a blasphemer...	9 : 2-8	2 : 1-12	5 : 17-26	.....
		Jesus leaves the city and teaches by the SEA OF GALILEE. Walking on the shore He sees .				
44	"	—Matthew (Levi) sitting at the receipt of custom, who at the call of Jesus, follows Him.....	9 : 9	2 : 13, 14	5 : 27, 28	.....
45	Apr.	—Jesus at Passover, in JERUSALEM. He heals an infirm man at Pool of Bethesda on the Sabbath day. This arouses the anger of the Pharisees who seek to kill Him. Returns to GALILEE				
46	"	—Disciples pluck corn on a Sabbath day, and a SECOND Sabbath controversy takes place with the Pharisees..				5 : 1-47
47	"	—A week later Jesus heals a man with withered hand on the Sabbath day in a GALILEAN VILLAGE, and a THIRD Sabbath controversy arises with the Pharisees, who conspire against Him..	12 : 1-8	2 : 23-28	6 : 1-5	.....
48*	May(?)	—At the SEA OF GALILEE, whither He withdraws, Jesus speaks to the multitude from a boat. Many are healed	12 : 9-14	3 : 1-6	6 : 6-11	.....
			12 : 15-21	3 : 7-12	6 : 17-19	.....

\* The dates of Nos. 48 to 53 are approximate only.

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Chart No.	DATE	EVENT AND PLACE	MATT.	MARK	LUKE	JOHN
<b>CENTRAL GALILEE SHOWING EVENTS 49 TO 66 WITH JOURNEYINGS</b>						
II. TIME OF INTERNAL DEVELOPMENT.						
49*	A.D. 28 Early summer	From May, A.D. 28, to Withdrawal to Northern Galilee, May, A.D. 29.—Nearly 1 year.				
		LEADING FEATURES.—Jesus chooses Twelve Apostles, to whom He gradually discloses the Principles of the Kingdom. Hostility of Jewish religious leaders begins and increases. Jesus frequently retires with the Twelve into less hostile regions.				
49*	A.D. 28	—Jesus leaves Capernaum, and after spending a night in the mountains in prayer, calls about Him His disciples, and from them SELECTS TWELVE APOSTLES, whom He might send forth to preach (see List, p. 32).....	10 : 2-4	3 : 13-19	6 : 12-16	.....
		After this selection Jesus descended from the mountain to a more level place and delivered				
50	"	—THE SERMON ON THE MOUNT to His disciples and the multitudes, on the HORNS of HATTIN (?).....	5 : 1-8	8 : 1	6 : 20-49	.....
51	"	—Returning to CAPERNAUM, He heals the Centurion's servant.....	8 : 5-13		7 : 1-10	.....
52	"	—Soon after He raises the Widow's Son at NAIN, and continues His ministry in the surrounding regions....			7 : 11-17	.....
53	"	—Messengers from John the Baptist come to Jesus, asking, "Art Thou he that should come, or do we look for another?" Jesus' testimony to John.				
54†	"	—Discourse of Jesus, at CAPERNAUM (?), about His MIGHTY WORKS; He upbraids the cities in which they were performed.....	11 : 2-19		7 : 18-35	.....
			11 : 20-30			

\* The dates of Nos. 49 to 75 are approximate only.  
† This is placed by some in connection with No. 50.

† This is placed by some in connection with No. 100.

Chart No.	DATE	EVENT AND PLACE	MATT.	MARK	LUKE	JOHN
55	A.D. 28 Summer	—Dines with Simon, a Pharisee, and is anointed by a woman "who is a sinner." CAPERNAUM (?). Simon complains and Jesus speaks the Parable of THE TWO DEBTORS, the first recorded parable independent of a discourse.....			7 : 36-50 .....	
56	"	SECOND PREACHING TOUR IN GALILEE.				
56	"	—Jesus and His disciples make a second tour of the cities and villages.....			8 : 1-3 .....	
57*	Autumn	—Returning to CAPERNAUM, He heals a demoniac. The Pharisees claim that He casts out devils through Beelzebub, the prince of the devils.....	12 : 22-37	3 : 20-30	11 : 14, 15, 17-23 .....	
58	" (same day)	—Scribes and Pharisees seek a sign from Jesus. CAPERNAUM.....	12 : 38-45		11 : 16, 24-26, 29-36 .....	
59	"	—His mother and brothers seek Him; Jesus describes HIS TRUE KINDRED. GALILEE.....	12 : 46-50	3 : 31-35	8 : 19-21 .....	
60	"	—Jesus denounces the Pharisees who wonder that He does not wash before eating.....			11 : 37-54 .....	
61	"	—Discourse to the disciples, on HYPOCRISY, with a warning against COVETOUSNESS, and anxiety about earthly things.....			12 : 1-59 .....	
62	"	—Parable of the BARREN FIG TREE.....			13 : 6-9 .....	
		PARABLES BY THE SEA OF GALILEE.				
63	"	—At the seaside, on account of the multitude, Jesus enters a boat and teaches; speaking the PARABLE OF THE SOWER.....	13 : 1-23	4 : 1-25	8 : 4-18 .....	
64	"	—Also the Parable of THE TARES; the SEED GROWING SECRETLY; the MUSTARD SEED; the LEAVEN; the HIDDEN TREASURE; the MERCHANT AND THE PEARL; and the DRAG NET.....	13 : 24-53	4 : 26-34	13 : 18-21 .....	
		JESUS CROSSES THE SEA.				
65	"	—Late in the evening Jesus starts with His disciples to cross to the eastern shore of the Lake. Wearied by His labor, He falls asleep, but during the night is awakened by His disciples and STILLS THE TEMPEST which had suddenly arisen.....	8 : 18-27	4 : 35-41	8 : 22-25 .....	
66	Autumn	—On the EASTERN SHORE in the country of the Gadarenes He heals two demoniacs. The demons are permitted to enter into a herd of swine which is destroyed in the Lake.....	8 : 28-34	5 : 1-20	8 : 26-39 .....	
		The people of Gadara beseech Jesus to depart from their borders, and recrossing the Sea				

\* The arrangement of Nos. 57 to 62 assumes that the miracle recorded in Luke is identical with that in Matt. and Mark, and that the events in Luke 11 : 16 to 13 : 9 immediately followed. Others believing the miracle not to be the same place all these chapters of Luke in the later Perean ministry.

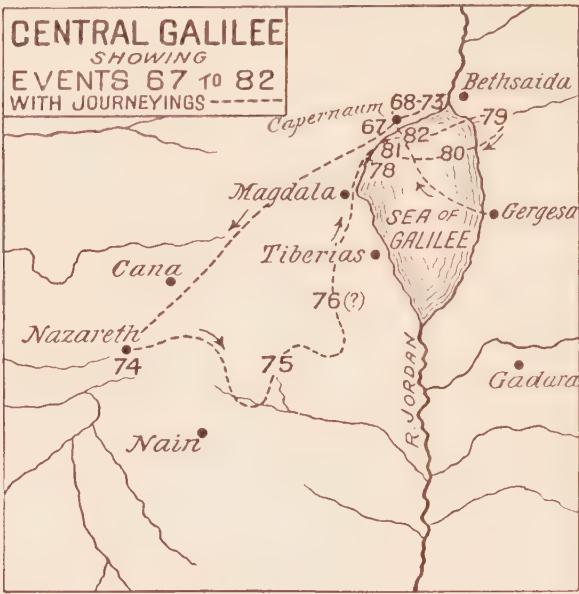
Chart No.	Date	Event and Place	Matt.	Mark	Luke	John
		<b>CENTRAL GALILEE SHOWING EVENTS 67 TO 82 WITH JOURNEYINGS</b>				
						
67	A.D. 28 Autumn	—He is welcomed by a multitude on reaching CAPERNAUM.....	9 : 1	5 : 21	8 : 40	.....
68	"	—Feast of Matthew (Levi) in honor of Jesus, at CAPERNAUM.....	9 : 9-13	2 : 13-17	5 : 27-32	.....
69	"	—Discourse on FASTING, in reply to an inquiry by John's disciples.....	9 : 14-17	2 : 18-22	5 : 33-39	.....
70	"	—RAISING OF JAIRUS' DAUGHTER, at CAPERNAUM.....	9 : 18-26	5 : 22-43	8 : 41-56	.....
71	"	—While Jesus is going to the house of Jairus accompanied by an eager crowd, a woman with an issue of blood presses through the crowd to touch the hem of His garment and <i>is made whole</i> . CAPERNAUM (?)	9 : 20-22	5 : 25-34	8 : 43-48	.....
72	A.D. 29 Winter	—Jesus <i>heals two blind men</i> , who cry out to Him. Upon a profession of their faith in His power to heal them, Jesus touches their eyes, saying, According to your faith be it done unto you, and their eyes are opened. CAPERNAUM (?)	9 : 27-31			.....
73	"	— <i>Heals also a dumb demoniac</i> who is brought to Him. The multitudes marvel, but the Pharisees say, "By the prince of the devils casteth He out devils." .....	9 : 32-34			.....
		SECOND REJECTION AT NAZARETH.				
74	"	—Soon afterward Jesus leaves Capernaum and comes to NAZARETH. He appears in the synagogue on the Sabbath day; but "they were offended in Him," saying, "Is not this the carpenter?" He does not many mighty works there because of their unbelief at which He marvels.....	13 : 54-58	6 : 1-6		.....

Chart No.	DATE	EVENT AND PLACE	MATT.	MARK	LUKE	JOHN
<b>THIRD PREACHING TOUR IN GALILEE.</b>						
75	A.D 29 Winter	—Jesus with His disciples continues His third preaching tour in GALILEE..	9 : 35	6 : 6b .....		
76	"	—Moved with compassion for the sheepless throngs that surround Him, Jesus calls unto Him and SENDS FORTH HIS TWELVE DISCIPLES, two by two, to preach and to heal. ....	9 : 36 11 : 1	6 : 6-13	9 : 1-6 .....	
77	"	—John the Baptist is beheaded by Herod Antipas in the castle of MACHÆRUS.....	14 : 1-12	6 : 14-29	9 : 7-9 .....	
78	"	—The return of the Twelve, with whom Jesus upon hearing of the death of John crosses the Sea to BETHSAIDA, still followed by multitudes.....	14 : 13	6 : 30, 31	9 : 10 .....	6 : 1
79	Mar. or Apr.	—Jesus FEEDS FIVE THOUSAND near Bethsaida, with five loaves and two fishes. Twelve baskets full remain. THE PEOPLE DESIRE TO MAKE HIM KING AND HE REACHES THE ACME OF HIS POPULARITY.....	14 : 14-21	6 : 32-44	9 : 11-17	6 : 2-15
		After sending the multitude away, He directs the disciples to RECROSS THE SEA, while He went up into a mountain to pray. Early the next morning				
80*	"	—Jesus, walking upon the Sea, rejoins the disciples who are rowing against a heavy sea. Landing at GENNESARET he heals many sick, and reaching Capernaum He finds a multitude who had followed Him across the Sea .....	14 : 22-36	6 : 45-56 .....		6 : 16-21
<b>THE GREAT DEFLECTION.</b>						
81	"	—Making no direct answer to the eager question of the multitude, how He had crossed the Sea, Jesus tells them that they seek Him because they had eaten of the loaves and were filled. He then delivers His great discourse on THE BREAD OF LIFE. IT OFFENDS MANY OF HIS DISCIPLES WHO NOW FORSAKE HIM, AND FROM THIS TIME HIS POPULARITY DECLINES.				
		PETER'S AFFIRMATION OF FAITH.				
		Seeing the effect of His solemn words upon many of His followers, Jesus turns to the Twelve and inquires whether they too were to leave Him. Peter speaking for the others at once replied, "Lord, to whom shall we go? Thou hast the words of eternal life" .....				6 : 22-71
		Reports of the great miracle of feeding the five thousand and its effect upon the people were doubtless carried to Jerusalem by pilgrims who had gone up to the Feast. (Notice on chart that this miracle was performed about the time of the Passover, April, A.D. 29.) This brought a new delegation of Scribes and Pharisees from Jerusalem intent upon devising means to counteract His influence. Seizing every opportunity to accuse Him they complain that some of				
82	Apr.	—His disciples ate bread with un-washed hands. This brings forth a severe reply from Jesus who NOW OPENLY ADDRESSES THE PHARISEES AS HYPOCRITES. CAPERNAUM.....	15 : 1-20	7 : 1-23 .....		

\* Dates from No. 80 to near No. 130 are approximate, except for those indicating the Jewish Feasts, Nos. 83, 91 and that of the Passover.



Chart No.	Date	Event and Place	Matt.	Mark	Luke	John
88*	A.D. 29 Summer	—Arriving at BETHSAIDA Jesus <i>heals a blind man</i> , whom He commands to go directly home. From Bethsaida Jesus and His disciples go northward toward CÆSAREA PHILIPPI.....		8 : 22-26		
89	"	—Near there and in reply to a question from the Master Peter confesses that Jesus is "the Christ, the Son of the living God".....	16 : 13-20	8 : 27-30	9 : 18-21	
		TEACHING OF JESUS TO HIS DISCIPLES Now ASSUMES A NEW CHARACTER.				
90	"	—Jesus begins to show His disciples that He must be put to death by the Jews and be raised again the third day. Peter remonstrates and is rebuked.....	16 : 21-28	8 : 31	9 : 22-27	
		To offset the sad announcement of His impending death, He tells them of a time when He would return, bringing with Him rewards for each faithful one. That this should not be interpreted in an earthly sense, He gave them a glimpse of the more glorious character of the coming kingdom by		9 : 1		
91	"	—THE TRANSFIGURATION. Jesus takes Peter, James and John into a high mountain (probably a summit of MT. HERMON) and is transfigured before them.....				
92	"	—Descending from the mountain the disciples are found surrounded by a multitude, and Jesus <i>heals a demoniac boy</i> , whom the disciples had been unable to cure.....	17 : 1-13	9 : 2-13	9 : 28-36	
		Crossing the Jordan near its source He enters NORTHERN GALILEE, where				
93	"	—Jesus again foretells His death and resurrection. They do not yet understand Him, but are afraid to ask. After spending some time in the more retired parts of Galilee, Jesus again returns to CAPERNAUM.....	17 : 22-23	9 : 30-32	9 : 43-45	
94	Sept. (?)	—In order to pay the yearly temple tax, Peter is sent to the Sea and finds the <i>tribute money in the mouth of a fish</i> .	17 : 24-27	9 : 33a		
95	"	—The disciples contending as to which of them should be greatest, Jesus discourses to them, on HUMILITY, FORBEARANCE, and BROTHERLY LOVE. PARABLE OF THE UNMERCIFUL SERVANT.....	18 : 1-35	9 : 33-50	9 : 46-50	
96†	Oct. 11-18	—Leaving Capernaum secretly, Jesus goes to the FEAST OF TABERNACLES, at JERUSALEM. Teaching in the Temple, His enemies seek to arrest Him.....				7 : 1 52
97	"	(—A Woman taken in adultery is brought to Him.).....				7 : 53-8 : 4
98	"	—Discourses on the LIGHT OF THE WORLD and on SPIRITUAL FREEDOM. After the Feast Jesus returns to Galilee.....				8 : 12-59

\* Dr. Andrews places No. 88 immediately before 96. This arrangement would place Nos. 96 to 98 and 103 before No. 89, and Nos. 89 to 95 much later.

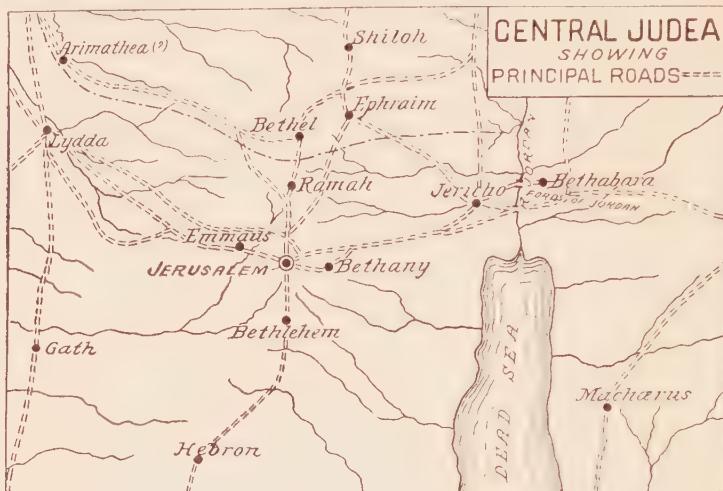
† The order of Nos. 96 to 118, events mainly from Luke and John, follow the order of Luke's narrative, but the chronological arrangement presents many difficulties.

## IV. PEREAN MINISTRY.

From the Final Departure from Galilee, Nov., A.D. 29, to The Entry into Jerusalem, Apr. 2, A.D. 30.—About 5 mos.

**LEADING FEATURES.**—*Christ makes a full disclosure of Himself to His disciples, now prepared for it. He enters Jerusalem publicly proclaiming His Messiahship, and Jewish hostility culminates.*

DATE No.	EVENT AND PLACE	MATT.	MARK	LUKE	JOHN
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**THE FINAL APPEAL.** During His Galilean ministry Jesus had not *publicly* declared Himself to be the Messiah; He left that to be inferred from His works and His teaching. But the more searching and spiritual character of His later discourses, the increasing disappointment of many of His followers who looked for mere earthly success, and the opposition created through the virulent propaganda of His Pharisaical enemies, were having their effect, and the great crowds began to diminish.

The time had now come for a *public* declaration of His Messiahship, that all might know. He was the promised Christ, and if rejected, be *rejected as such*. This characterized the final journey of our Lord to Jerusalem.

## FINAL DEPARTURE FROM GALILEE.

99	A.D. 29 Nov.	—Jesus now sets His face to go to Jerusalem, knowing that the time is approaching when He should be received up. Passing through the borders of SAMARIA, He is rejected by the inhabitants. A man proposes to follow Him; another called to follow excuses Himself.....	19 : 1-2	10 : 1	9 : 51-56 .....
100	"	—THE MISSION OF THE SEVENTY. Jesus on the borders of PEREA (?) sends seventy of His disciples in twos "before His face" to proclaim to the people His Messianic claims and to heal. He explicitly instructs them. They subsequently return and tell of their work.....	10 : 1-24		

Chart No.	Date	Event and Place	Matt.	Mark	Luke	John
101	A.D. 29 Nov.	—PARABLE OF THE GOOD SAMARITAN, spoken in reply to a lawyer in PEREA who had asked, "Who is my neighbor?" He also gives a form of prayer at the request of a disciple, and speaks of the RIGHT USE OF PRAYER.			10 : 25-37	
102	Dec.	—Jesus visits Martha and Mary at BETHANY. Mary sits at His feet; Martha is cumbered about much serving			10 : 38-42	
AT FEAST OF DEDICATION, DEC. 20-27 (JERUSALEM).						
103	"	—He heals a man born blind whom He bids go wash in the Pool of Siloam.			9 : 1-41	
104	"	—Discourse on THE GOOD SHEPHERD, in JERUSALEM.			10 : 1-21	
105	"	—The Jews demand of Jesus, "If thou art the Christ tell us plainly." He refers to His works and the Jews threaten to stone Him for blasphemy. He therefore departs BEYOND JORDAN, where many resort to Him, and believe			10 : 22-42	
106	A.D. 30 Jan.	—Discourse ON PRAYER. The Lord's Prayer given in briefer form. PEREA.			11 : 1-13	
107	"	—Jesus heals an infirm woman on a Sabbath day and the ruler of the synagogue complains. PEREA.			13 : 10-17	
108	"	—Parable of THE MUSTARD SEED and THE LEAVEN, to which He compares the Kingdom of God. PEREA.			13 : 18-21	
109	"	—Journeying toward Jerusalem, Jesus teaches in the cities and villages of PEREA. One asks Him, Lord, are there few that be saved? His discourse in reply, also His reply to a warning against Herod.			13 : 22-35	
110	"	—Jesus dines with a chief Pharisee on a Sabbath day, and heals a man who had dropsy. PEREA.			14 : 1-24	
111	"	—Discourses on Counting the Cost, and upon what is required of true disciples to the multitude who are following Him. PEREA.  In PEREA, publicans and sinners are drawing near to hear Him, whereat the Pharisees murmur, saying, "This man receiveth sinners and eateth with them." To them Jesus speaks:			14 : 25-35	
112	"	—THREE PARABLES OF GRACE: (1) The Lost Sheep; (2) The Lost Piece of Money, and (3) The Prodigal Son.			15 : 1-32	
113	"	—Also Two PARABLES OF WARNING: (1) The Unjust Steward; (2) Rich Man and Lazarus.			16 : 1-31	
114	"	—Discourse to disciples on FORGIVENESS, HUMILITY, and FAITH. PEREA.			17 : 1-10	
115	Feb.	—RAISING OF LAZARUS, at BETHANY. While in Perea, Jesus learns of the illness of Lazarus through messengers from his sisters, but delays for two days His departure for Bethany.			11 : 1-45	

Chart No.	DATE	EVENT AND PLACE	MATT.	MARK	LUKE	JOHN
116	A.D. 30 Feb.	—As a result of this great miracle many Jews believe on Him, but some report it to the Pharisees. A council is called and Caiaphas the High Priest advises that Jesus be put to death. Jesus thereupon withdraws to a city called EPHRAIM, where He remains with His disciples till near the time of the Passover.....				11 : 45-54
		THE LAST JOURNEY TO JERUSALEM.				
117	Mar.	—Departing again for Jerusalem, Jesus passes through "the midst of Samaria and Galilee." As He is entering a certain village, He meets and <i>HEALS TEN LEPERS</i> , of whom only one, a Samaritan, returns to give Him thanks.....			17 : 11-19	
118	"	—Answering a Pharisee, He discourses on THE SUDDEN COMING OF THE KINGDOM, and utters a number of Parables. PEREA.....			17 : 20-37	
119	"	—PARABLE OF THE IMPORTUNATE WIDOW. PEREA.....			18 : 1-8	
120	"	—PARABLE OF THE PHARISEE AND THE PUBLICAN. PEREA.....			18 : 9-14	
121	"	—Discourse on DIVORCE in reply to Pharisees tempting Him. PEREA....	19 : 3-12	10 : 2-12		
122	"	—Christ blesses little children. PEREA.	19 : 13-15	10 : 13-16	18 : 15-17	
123	"	—A rich young ruler goes away sorrowful when told by the Master to sell all that he has and follow Him, to inherit eternal life. Peter says to Jesus, "Behold we have forsaken all and followed thee," and Jesus tells them of the reward that shall be given to the faithful.....		19 : 16-30	10 : 17-31	18 : 18-20
124	"	—The Parable of the LABORERS IN THE VINEYARD.....		20 : 1-16		
		Nearing the borders of Judea Jesus takes the Twelve apart and				
125	"	—Again foretells His death, to the amazed and fearful company who fail to comprehend Him. PEREA.....		20 : 17-19	10 : 32-34	18 : 31-34
126	"	—James and John request the two seats of honor in His Kingdom. This request, which excites the indignation of the other disciples, Jesus denies. PEREA.....		20 : 20-28	10 : 35-45	
127	End of Mar.	—Jesus approaches JERICHO, in company with pilgrims going up to the Feast, and <i>HEALS TWO BLIND BEGGARS</i> who salute Him as the Son of David.....		20 : 29-34	10 : 46-52	18 : 35-43
128	"	—Entering JERICHO, He meets Zacchaeus, a publican, and goes to his house to spend the night. The Jews complain.....				19 : 1-10
129	Friday A.M. Mar. 31	—Next morning on departing Jesus speaks to the people the PARABLE OF THE POUNDS.....				19 : 11-28
130	Friday P.M.	—Arriving at Bethany, Jesus remains there for the night. The next day Simon the leper makes Him a supper at which Lazarus, Martha, and Mary are guests. He is anointed by Mary...	26 : 6-13	14 : 3-9		11 : 5 to 12 : 11

## V. THE PASSION WEEK.

From The Entry into Jerusalem, Sunday, April 2, A.D. 30, to The Resurrection Sunday,  
 April 9, A.D. 30.—8 days.  
 (See Colored Diagram TWO.)

Chart No.	Date	Event and Place	Matt.	Mark	Luke	John
						
131	A.D. 30 Sunday April 2	—THE PUBLIC ENTRY INTO JERUSALEM. Leaving Bethany, Jesus sends to a near-by village for an ass upon which to ride into the city (Zech. 9:9). Reaching the Mt. of Olives, He beholds the city and weeps over it. Amid the shouts of the people who are following He enters the city. He visits the Temple, and afterwards returns with the Twelve to BETHANY.....	21:1-11	II:1-11	19:29-44	12:12-19
132	Monday April 3	—In the morning, when returning to the city, <i>He curses a fig tree upon which He finds no fruit</i> .....	21:18, 19	II:12-14		
133	"	—He enters the Temple and drives out the traders. <i>The blind and lame come to Him in the Temple and are healed</i> , amid the Hosannas of the children, of which the Pharisees complain. Returns in the evening to BETHANY.....	21:12-17	II:15-19	19:45-48	
134	Tuesday April 4	—Returning to the city in the morning the disciples find the <i>fig tree withered away</i> . Discourse of Jesus ON FAITH....	21:20-22	II:20-25		
135	"	—As Jesus is entering the Temple the Pharisees challenge His authority. He asks them a question respecting John's baptism, and adds the following parables.....	21:23-27	II:27-33	20:1-8	
136	"	THREE PARABLES OF WARNING: —(1) Parable of the TWO SONS. In TEMPLE.....	21:28, 32			
137	"	—(2) Parable of the WICKED HUSBANDMEN..... The Pharisees now seek His arrest, but fear the people. Jesus adds the	21:33-46	12:1-12	20:9-19	
138	"	—(3) Parable of the MARRIAGE OF THE KING'S SON.....	21:1-14			

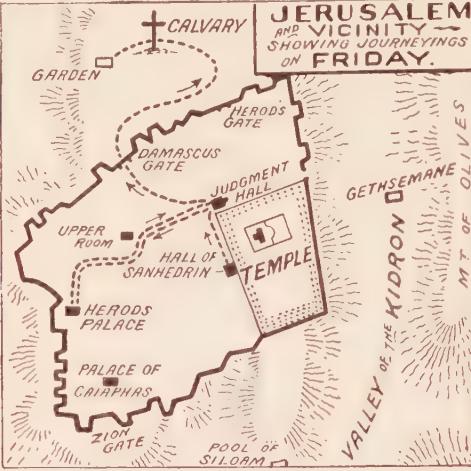
Chart No.	DATE	EVENT AND PLACE	MATT.	MARK	LUKE	JOHN
139	A.D. 30 Tuesday April 4	THREE QUESTIONS BY JEWISH RULERS who wish to "ensnare Him in His words": —(1) About tribute to Cæsar, (2) the Resurrection, and (3) the Great Commandment. In TEMPLE.....	22 : 15-40	12 : 13-34	20 : 20-40	
140	"	—Our Lord's Unanswerable Question about the Christ ..... Then addressing the people in the TEMPLE,	22 : 41-46	12 : 35-37, 20 : 41-44		
141	"	—Christ denounces the hypocrisy of the Scribes and Pharisees .....	23 : 1-39	12 : 38-40	20 : 45-47	
142	"	—THE POOR WIDOW WHO CASTS TWO MITES into the treasury He extols. COURT OF WOMEN.....		12 : 41-44	21 : 1-4	
143	"	—Certain Greeks seeking to see Jesus, He speaks again of His own death and coming glory. His prayer and the Father's answer which the disciples hear. COURT OF GENTILES.....				12 : 20-36
144	"	—Jesus' reflection on the unbelief of the Jews.....				12 : 37-50
145	Tuesday evening	—As He leaves the Temple for the last time, the disciples call His attention to its wonderful construction. He predicts its destruction. Ascending the MOUNT OF OLIVES, He sits down and foretells to Peter, James, John and Andrew the course of events until His return. Adds the Parables of the FIG TREE and of the HOUSEHOLDER WATCHING.....	24 : 1-51	13 : 1-37	21 : 5-38	
146	"	—Jesus continues His discourse; Parables of the TEN VIRGINS, the TALENTS, the SHEEP AND GOATS; Picture of the Judgment. MOUNT OF OLIVES.....				
147	"	—After announcing His betrayal and Crucifixion at the coming Passover, Jesus retires to BETHANY. Judas avails himself of this opportunity to conspire with the rulers for His betrayal. JERUSALEM..... —(No record. Jesus in retirement at BETHANY). (See Map at top of next page for Course of Events from 148 to 162.)	25 : 1-46			
148	Wednesday April 5	—THE LAST SUPPER. From BETHANY, Jesus sends Peter and John to the city to make ready the Passover. Toward evening He leaves Bethany with the other disciples and goes to the room where the supper is to be eaten. JERUSALEM.....	26 : 1-5, 14-16	14 : 1, 2, 10, 11	22 : 1-6	
149*	Thursday evening	—At the beginning of the Supper, Jesus expresses His desire to eat this Passover with His disciples before His death.....	26 : 17-19	14 : 12-16	22 : 7-13	
150	"	—As the disciples are taking their places at the table a contention arises among them as to who is greatest.....			22 : 15-18	
151	"	—To teach them love and humility, Jesus at once girds Himself and proceeds TO WASH THEIR FEET.....			22 : 24-30	
152	"	—During the supper, Jesus declares amid the surprise and grief of His disciples, that ONE OF THEM WILL BETRAY HIM. Judas, having been indicated as the traitor, goes out, "and it was night".....	26 : 21-25	14 : 18-21	22 : 21-23	13 : 21-30

\* The order of events from Nos. 149 to 155 as here given seems the most probable one.

Chart No.	DATE	EVENT AND PLACE	MATT.	MARK	LUKE	JOHN
<b>JERUSALEM —VICINITY— SHOWING JOURNEYINGS ON THURSDAY, AND EARLY FRIDAY.</b>						
153	A.D. 30 Thursday April 6	—Jesus proceeds to institute the "LORD'S SUPPER" after the departure of Judas (see I Cor. 11:23-25) . . . . .	26:26-29	14:22-25	22:19, 20	
154	" Evening	—Peter proclaims his loyalty and stedfastness, but Jesus foretells that HE WILL DENY HIS LORD. This is followed by the incident of the two swords . . . . .	26:31-35	14:27-31	22:31-38	13:31-38
155	"	—FAREWELL DISCOURSE AND INTERCESSIONARY PRAYER. Jesus encourages His disciples and replies to the questions of Thomas and Philip. He promises the COMFORTER. The disciples bidden to arise stand about Jesus, while He finishes His address and makes His PRAYER . . . . .				14:1 to 17, 26
156	Thursday night	—Near midnight, Jesus goes over the brook Kidron, with His disciples, to the garden of Gethsemane, to await the coming of Judas. (Before departing He makes a second prediction of the fall of Peter.†) . . . . .	26:30 (31-35)	14:26 (27-31)	29:39	18:1
157	Thursday midnight	—THE AGONY IN GETHSEMANE . . . . .	26:36-46	14:32-42	22:40-46	
158	"	—The Betrayal and Arrest of Jesus. Jesus heals the ear of Malchus, which Peter had cut off. The disciples flee. GETHSEMANE . . . . .	26:47-56	14:43-52	22:47-53	18:2-12
159	Friday April 7 1 A.M.	—Jesus is first brought to ANNAS, the father-in-law of Caiaphas. PALACE OF HIGH PRIEST . . . . .				18:13, 14, 19:24
160	Before day	—Night examination before Caiaphas, the high priest to whom Annas had sent Jesus. Jesus is maltreated . . . . .	26:57-68	14:53-65	22:54, 63-65	
161	"	—The three denials of Peter during the trial . . . . .	26:69-75	14:66-72	22:55-62	18:15-18, 25-27
162	"	—Formal trial and condemnation of Jesus by the Sanhedrin. He confesses He is the Christ, and is condemned for blasphemy and is mocked. He is sent to Pilate . . . . .	27:1, 2	15:1	22:66 to 23:1	18:28

† Matthew and Mark record what appears to be a second prediction of Peter's denial.

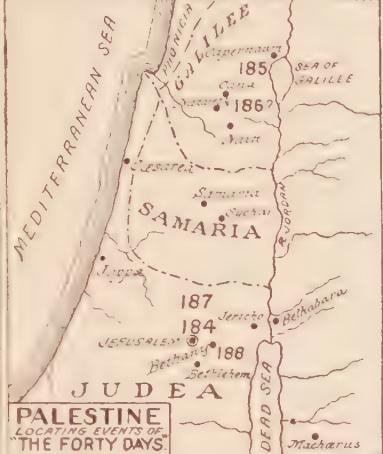
## CHRONOLOGICAL OUTLINE OF

Chart No.	DATE	EVENT AND PLACE	MATT.	MARK	LUKE	JOHN
						
163	A.D. 30 Friday	—The Remorse and Suicide of Judas (see Acts 1 : 18, 19). . . . .	27 : 3-10			
164	April 7 morning	—The Trial before Pilate who seeks to release Him, Pilate sends Jesus to Herod (see <i>Herodian Family</i> ). THE PRETORIUM. . . . .	27 : 11-14	15 : 2-5	23 : 2-5	18 : 29-38
165	"	—Jesus refuses to answer the questions of Herod who sends Him back to Pilate. HEROD'S RESIDENCE. . . . .			23 : 6-12	
166	"	—Pilate's second attempt to release Jesus. The Jews choose Barabbas. PRETORIUM. . . . .	27 : 15-26	15 : 6-15	23 : 13-25	18 : 39, 40
167	"	—Jesus is delivered to death, and is scourged by the soldiers. PRETORIUM. . . . .	27 : 26-30	15 : 15-19		19 : 1-3
168	"	—Final attempt of Pilate to release Jesus. "Ecce Homo." PRETORIUM. . . . .				19 : 4-16
169	"	—Jesus is led to His crucifixion. . . . .	27 : 31-34	15 : 20-23	23 : 26-33	19 : 16, 17
170	9 A.M.	—THE CRUCIFIXION. FIRST word from cross, "Father, forgive them, they know not what they do." CALVARY. . . . .				
171	"	—Jews mock Jesus on cross. SECOND word to penitent thief, "To-day shalt thou be with Me in paradise". . . . .	27 : 35-38	15 : 24-28	23 : 33, 34,	19 : 18-24
172	"	—Jesus commands His mother to John. THIRD word, "Woman, behold thy Son" . . . . .	27 : 39-44	15 : 29-32	23 : 35-	37, 39-43
173	12 noon to 3 P.M.	—Darkness covers the land. FOURTH word, "My God, My God, why hast Thou forsaken Me?" FIFTH, "I thirst." SIXTH, "It is finished." SEVENTH, "Father, into Thy hands I commend My Spirit." These last words follow in quick succession. 3 P.M., JESUS EXPIRES. . . . .	27 : 45-50	15 : 33-37	23 : 44, 46	19 : 25-27
174	3 P.M.	—Veil of Temple rent; earthquake; the words of the Centurion; the women at the cross. . . . .	27 : 51-56	15 : 38-41	23 : 45,	
175	evening	—The Burial of Jesus, by Joseph of Arimathea. . . . .	27 : 57-61	15 : 42-47	23 : 50-56	47-49
176	Saturday April 8	—The Guard at the sepulchre. . . . .	27 : 62-66		19 : 31-42	

## VI. THE RESURRECTION PERIOD.

## "THE FORTY DAYS"

From The Resurrection, Sunday, April 9, A.D. 30, to The Ascension, Thursday, May 18, A.D. 30.—40 days.

Chart No.	Date	Event and Place	Matt.	Mark	Luke	John
						
177*	A.D. 30 Sunday April 9 early dawn	—The women come to the sepulchre; the vision of angels; Mary Magdalene returns to city to call Peter and John.	28:1-8	16:1-8	24:1-11	20:1-2
178	Early morning	—Peter and John visit the sepulchre, and seeing it empty return home.			24:12	20:3-10
179	Morning	—Jesus' FIRST appearance, to Mary Magdalene, who remains at the sepulchre weeping.				
180	"	—Jesus' SECOND appearance to the other women, NEAR JERUSALEM.	16:9-11†			20:II-18
181	"	—The Report of the Guard	28:9, 10			
182	Afternoon	—Report of THIRD appearance to Peter; appears to two disciples on the way to Emmaus, FOURTH appearance (see I Cor. 15:5)	28:11-15			
183	Evening	—FIFTH appearance, to the ten disciples, Thomas absent. JERUSALEM.	16:12, 13†	24:13-35		
184	Sunday April 16	—SIXTH appearance, to the eleven disciples. JERUSALEM. Disciples go into Galilee.	16:14-18†	24:36-43	20:19-25	
185	April-May	—SEVENTH appearance. Jesus appears to seven disciples while fishing in SEA OF GALILEE.				20:26-29
186	"	—EIGHTH appearance. Jesus appears to many disciples on a mountain in GALILEE (see I Cor. 15:6).	28:16-20			21:I-24
187	"	—(Appears to James—see I Cor. 15:7)				
188	Thursday May 18	—THE ASCENSION. Final appearance to all the apostles, near BETHANY. "And it came to pass, while He blessed them, He parted from them, and was carried up into heaven" (see Acts 1:9-12)	16:19-20†	24:44-53		
189		—Conclusion of John's Gospel.			20:30, 31;	21:25

\* The order of events under No. 177 cannot be determined with certainty.

† The genuineness of Mark 16: 9-20 is questionable (see Revised Version).

## MIRACLES OF JESUS

CHART No. *	MIRACLE	PLACE	MATT.	MARK	LUKE	JOHN
25	Water turned into wine.....	Cana.....				2 : 1-11
35	Nobleman's son healed at Capernaum.....	".....				4 : 46-54
38	First Draught of fishes.....	Sea of Galilee.....				
39	Demonic cured in Synagogue.....	Capernaum.....				
40	Peter's wife's mother.....	".....	8 : 14, 15	1 : 23-27	4 : 33-36	
"	Many sick and possessed by demons.....	".....	8 : 16, 17	1 : 29-31	4 : 38, 39	
42	Leper healed.....	Galilee.....	8 : 1-4	1 : 40-45	5 : 12-16	
43	Paralytic healed.....	Capernaum.....	9 : 1-8	2 : 1-12	5 : 18-26	
45	Impotent man at Pool of Bethesda.....	Jerusalem.....				5 : 1-17
47	Man with withered hand.....	Galilee.....	12 : 9-14	3 : 1-6	6 : 6-11	
51	Centurion's servant.....	Near Capernaum.....	8 : 5-13		7 : 1-10	
52	Widow's son raised.....	Nain.....			7 : II-17	
57	Blind and dumb demoniac.....	Capernaum.....	12 : 22-37	(3 : 20-30)	11 : 14	
65	Tempest stilled.....	Sea of Galilee.....	8 : 24-27	4 : 37-41	8 : 23-25	
66	Gergesene demoniacs.....	Gergesi.....	8 : 28-34	5 : 1-15	8 : 27-35	
70	Jairus' daughter raised.....	Capernaum.....	9 : 18-26	5 : 22-24	8 : 41, 42	
71	Woman with issue of blood.....	Gennesaret.....	9 : 20-22	5 : 25-31	8 : 43-48	
72	Two blind men.....	Capernaum.....	9 : 27-30			
73	Dumb demoniac.....	".....	9 : 32-34			
79	Five thousand fed.....	Bethsaida.....	14 : 13-21	6 : 30-44	9 : 12-17	6 : I-13
80	Walking on the sea.....	Sea of Galilee.....	14 : 22-30	6 : 45-50		6 : 10-21
83	Syrophoenician's daughter.....	Phoenicia.....	15 : 21-29	7 : 24-30		
84	Deaf and dumb man and many others.....	Decapolis.....	(15 : 30-31)	7 : 31-37		
85	Four thousand fed.....	".....	15 : 32-39	8 : 1-9		
88	Blind man.....	Near Bethsaida.....			8 : 22-26	
92	Demoniac child.....	Mt. Hermon.....	17 : 14-21	9 : 14-27	9 : 37-42	
94	Tribute money found in fish's mouth.....	Near Capernaum.....	17 : 27			
103	Man born blind.....	Jerusalem.....				9 : I-41
107	Infirm woman.....	Perea (?).....			13 : 10-17	
110	Man with dropsy.....	".....			14 : 1-6	
115	Lazarus raised.....	Bethany.....				II : I-46
117	Ten lepers.....	Near border Samaria.....			17 : 12-19	
127	Two blind men (Bartimeus).....	Near Jericho.....	20 : 29-34	10 : 46-52	18 : 35-43	
132	Fig tree withered.....	Mt. Olives.....	21 : 18-19	11 : 12-14		
158	Ear of Malchus healed.....	Gethsemane.....			22 : 51	
185	Second Draught of fishes.....	Sea of Galilee.....				21 : 5

## PARABLES OF JESUS

CHART No. *	PARABLE	MATT.	MARK	LUKE	TEACHING
50	Candle under bushel.....	5 : 15	4 : 21	8 : 16	Truth is to be spread.
"	Two kinds of builders.....	7 : 24		11 : 33	Obedience and negligence compared.
55	Two debtors.....			6 : 47	Gratitude for forgiveness.
61	Rich fool.....			7 : 41	Love for worldly things opposed to godliness.
"	Servants who are watching.....			12 : 16	Watching for the Lord's return.
"	Wise steward.....			12 : 35	Faithfulness rewarded.
"	Tyrannical steward.....			12 : 42	Unfaithfulness punished.
62	Barren fig tree.....			12 : 45	God's wonderful patience.
63	The sower.....	13 : 3	4 : 3	13 : 8	Receptivity of hearers determines results.
64	Tares among the wheat.....	13 : 24		13 : 18	Good and evil at the last to be separated.
"	Seed growing in secret.....		4 : 26	13 : 19	The law of religious growth.
"	Mustard seed's growth.....	13 : 31	4 : 30	13 : 18	Growth of kingdom from small beginnings.
"	The leaven.....	13 : 33		13 : 20	Truth diffused by contact.
"	Hidden treasure.....	13 : 44			The paramount value of the Kingdom.
"	Goodly pearl.....	13 : 45			
"	Net cast for fish.....	13 : 47			Diverse elements in the Church.
69	New cloth on old garment.....	9 : 16	2 : 21	5 : 36	{ New doctrine and spirit destroys old prejudices.
"	New wine in old wine skins.....	9 : 17	2 : 22	5 : 37	
95	Merciless servant.....	18 : 23			Forgiveness a duty.
101	Good Samaritan.....			10 : 30	Doing good to enemies.
106	Impulsive friend.....			11 : 5	Constancy in prayer.
110	Great supper.....			14 : 10	God's call is to every one.
111	Building of tower; King going to war.....			14 : 28	Carefulness; and self-denial.
112	Lost sheep.....	18 : 12		15 : 4	God seeking and saving.
"	Lost coin.....			15 : 8	God seeking and finding.
"	Prodigal son.....			15 : 11	God waiting to forgive.
113	Unjust steward.....			16 : 1	Wordly wisdom in religious matters.
"	Rich man and Lazarus.....			16 : 19	Death will bring the just reward.
114	Unprofitable servant.....			17 : 7	God demands our entire service.
119	Impudent widow.....			18 : 2	Unceasing prayer prevails.
120	Pharisee and publican.....			18 : 10	"God resists the proud."
124	Laborers in vineyard.....	20 : 1			Late penitents receive full reward.
129	The pounds.....			19 : 12	Faithfulness rewarded, indolence punished.
136	Two sons.....	21 : 28			Obedience better than profession.
137	Wicked husbandmen.....	21 : 33	12 : 1	20 : 9	Christ's rejection by the Jews.
138	Marriage of king's son, and man without wedding garment.....	22 : 1			A robe of righteousness necessary.
145	Fig tree and other trees.....	24 : 32	13 : 28	21 : 29	Signs of the second coming.
146	Householder watching.....			13 : 34	Necessity for watchfulness.
"	Wise and foolish virgins.....	25 : 1			Watchful readiness.
"	The talents.....	25 : 14			Careful use of opportunities.
"	Sheep and goats.....	25 : 31			Love will be the test.

\* The corresponding number in the wave-like band on Large Chart will indicate approximate date.

## JEWISH CALENDAR

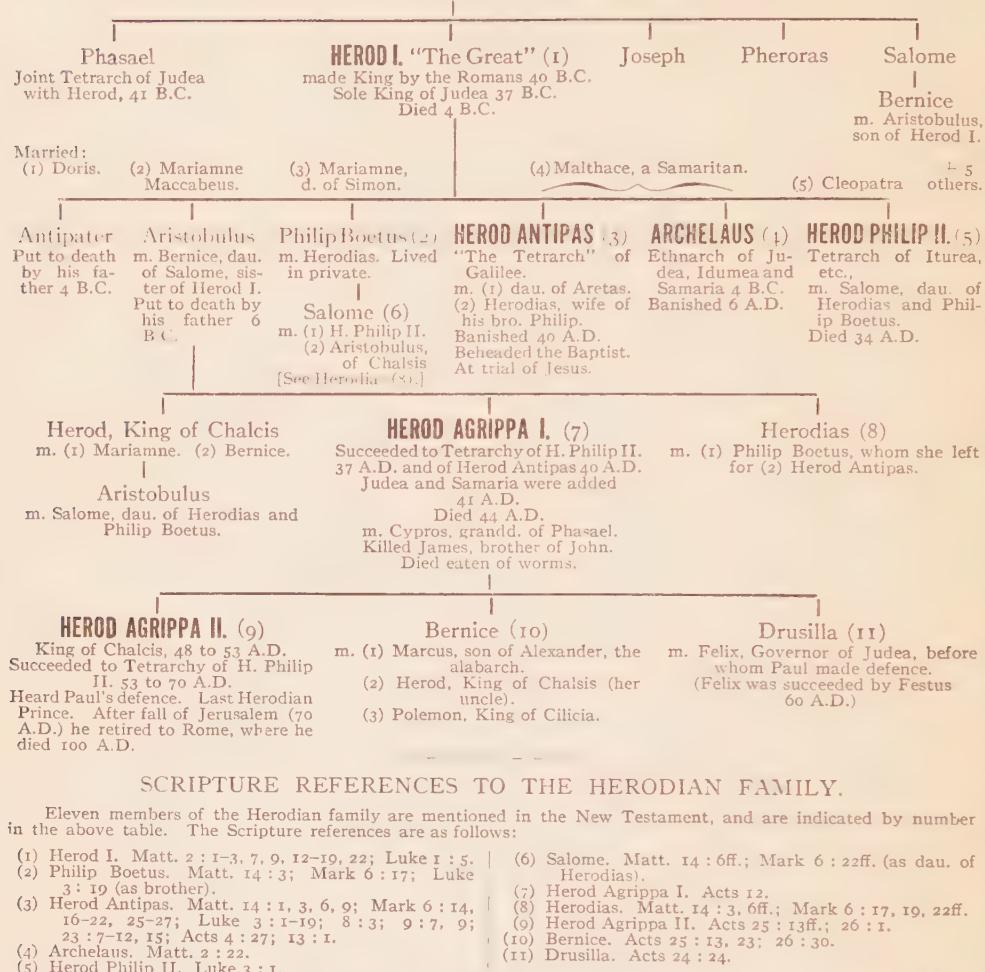
YEAR SACRED CIVIL	NAME OF MONTH	FESTIVAL WITH ITS DATE IN JEWISH MONTH	ENGLISH MONTH (approx.)	ENGLISH DATE OF FESTIVALS, FOR 1911 1915		SEASON
				1911	1915	
I 7	NISAN, or ABIB. Ex. 12:2. Neh. 2:1.	1. New Moon. 11 PASSOVER. Ex. 12:1-51 16 Firstfruit of Barley har- vest presented. Lev. 23:10-12.	APRIL	Mch. 30 Apl. 13 " 15	Mch. 16 Apl. 28 Apl. 1	Latter or spring rains. Streams in flood. Barley ripe in lowlands.
II 8	ZIV (Blossom). 1 Ki. 6:1-37. Later IYAR.	14. Second Passover for those unable to keep First. Num. 9:10, 11.	MAY	May 12	May 28	Wheat coming into ear Barley harvest in highlands. Wheat ripens in low- lands.
III 9	SIVAN	6 PENTECOST, or Feast of Weeks, or of Harvest. Loaves as Firstfruits of Wheat harvest present- ed. Ex. 23:19; Deut. 16:9, 10.	JUNE	June 2	May 19	SUMMER BEGINS. Wheat harvest. No rain until Oct.
IV 10	TAMUZ	17. Taking of Jerusalem. Fast of Tamuz.	JULY			Increasing heat. July 13 June 29 Gapes begin to ripen.
V 11	AB	9. Destruction of Temple. Fast of Ab.	AUG.	Aug. 3	July 20	
VI 12	ELUL	Neh. 6:15.	SEPT.			General grape harvest
VII 1	TISRI, or ETHANIM. 1 Ki. 8:2.	1. Feast of Trumpets. New Year. Num. 29:1. 10. Day of Atonement. Lev. 16:29. 15. Feast of TABERNACLES. Lev. 23:34. Firstfruits of Wine and Oil. Deut. 16:13.	OCT.	Sept. 23 Oct. 2 " 7	Sept. 9 " 18 " 23	Former, or earlier rains begin. Planting begins.
VIII 2	BUL, or HESVAN (Rain).		NOV.			Barley and Wheat sown. Continued rain.
IX 3	CHISLEV (Kislev)	25. Feast of Dedication. 1 Macc. 4:52.	DEC.	Dec. 16	Dec. 3	WINTER BEGINS. Snow on highlands.
X 4	TEBET		JAN.			Coldest month.
XI 5	SEBAT	Zech. 1:7.	FEB.			Weather becoming warmer.
XII 6	ADAR	14, 15. Feast of Purim. Esth. 3:7; 9:27.	MAR.			Almond trees in blossom.

The Hebrew YEAR consists of 354 days or 12 lunar months, each beginning at the time of the new moon. These months contain 29 and 30 days alternately, Nisan having 30 days. In order that the great annual festivals which were associated with the agricultural life of the people might be held at their appropriate season, it was constantly necessary to bring the year into conformity with the solar year, of about 365 days. This seems to have been done by adding a 13th month seven times

during a cycle of 19 years. The biblical or sacred year began in our spring with the month Nisan, but the agricultural or civil year began with seed time in the autumn. In the table the approximate English month is given with its corresponding date of the festivals. It will be noticed that in 1911 Nisan began on March 30, and that in 1915 it begins on March 16, or about 15 days earlier. The three great Jewish feasts are given in heavy type.

# THE HERODIAN FAMILY

Antipater, made Procurator of Judea by Julius Cæsar.  
m. Cypros, an Arabian. Died 43 B.C.



## THE TWELVE APOSTLES

NAME	SURNAME	PARENTS	WRITINGS	FIELD OF LABOR, ETC.
I. SIMON.....	Peter, Cephas.....	} Jonah.....	I and 2 Peter.....	Apostle to Jews, Babylonia, and Rome (?).
2. ANDREW.....	.....	}		Missionary—Greece, Asia Minor, Scythia.
3. JAMES, the Elder	Boanerges, or Sons of Thunder	Zebedee and Salome.....		Jerusalem. Beheaded by Herod Antipas.
4. JOHN.....			Gospel, 3 Epistles, Revelation.....	Banished Patmos, Ephesus. Died aged.
5. JAMES, the Less.....			Epistle (?).....	Palestine, Egypt. Bishop at Jerusalem (?).
6. JUDE.....	Thaddæus, or Lebbæus.....	Alphæus (or Cleophas?) and Mary.....	Epistle.....	Assyria and Persia (?). Phrygia.
7. PHILIP.....				Martyred by flaying (?).
8. BARTHOLOMEW.....	Nathanael.....	Alphæus.....	Gospel.....	Ethiopia (?).
9. MATTHEW.....	Levi.....			Syria, Persia and India (?).
10. THOMAS.....	Didymus.....			
II. SIMON.....	The Canaanæan or Zelote.....			
12. JUDAS	Iscariot.....			Suicide.

**DICTIONARY**  
OF THE  
**PRINCIPAL NAMES FOUND IN THE GOSPELS**

**KEY TO PRONUNCIATION AND ABBREVIATIONS:**—ā as in mate, ā as in mat, ē as in mete, ē as in met, ī as in pine, ī as in pin, ō as in note, ö as in not, ū as in mute, ū as in but.

O. T., Old Testament; N. T., New Testament; A. V., Authorized Version; R. V., Revised Version; *q.v.* (*quod vide*), which see.

**ABBA**, āb'-bā, *father*. An invocation of God. Mk. 14:36; Rom. 8:15; Gal. 4:6.

**ARIA**, ā-bi'-ā, *The Lord is my Father*. The eighth of the twenty-four courses of priests. Lu. 1:5 (see 1 Chron. 24:10, where the name is spelled *ABIJAH*).

**ACELDAMA**, ā-sēl'-dā-mā, *the field of blood*. The potter's field near Jerusalem bought with the money which had been paid to Judas for betraying Jesus. Matt. 27:7.

**ĒNON**, ē'-nōn, *springs*. Jo. 3:23.

**ALARASTER**. A fine carbonate of lime taking a high polish and used by Orientals in making vases or boxes for ointments. Matt. 26:7; Mk. 14:3; Lu. 7:37.

**ALPHĒUS**, āl-fē'-ūs, *successor*. (1) Father of Matthew or Levi. Mk. 2:14. (2) Father of the Apostle James. Matt. 10:3; Mk. 3:18; Lu. 6:15. (By some considered identical with CLEOPHAS (*q.v.*). Jo. 19:25.)

**ANISE**, än'-īs. A small umbelliferous plant producing an aromatic fruit used in medicine and in cooking. Sometimes called DILL. Matt. 23:23.

**ANNA**, *grace*. A prophetess at Jerusalem. Lu. 2:36.

**ANNAS**, än'-nās, *humble*. Greek form of Hananiah. High-priest from A.D. 7 to 23. Lu. 3:2. Succeeded by his son-in-law, Caiaphas, A.D. 25. Jo. 18:13.

**APOSTLE**, ā-pōs'-l, *one who is sent*. The specific name given to "the twelve" disciples. Matt. 10; Mk. 16:20; Jo. 16:13 (see names on p. 32). Used also with a wider meaning, when given to any one commissioned to preach the gospel. 1 Cor. 9:1, 2; 12:18; Eph. 4:11.

**ARCHELAUS**, ār-kē-lā'-ūs, *prince of the people*. A son of Herod the Great. Matt. 2:22 (see Herodian Family, p. 32).

**ARIMATHĒA**, ār-im-ā-thē'-ā. The same as Ramah. A town of Judea. Matt. 27:57; Mk. 15:43; Lu. 23:51; Jo. 19:38.

**AUGUSTUS**, aw-güs'-tūs, *renowned*. The first Roman emperor, B.C. 30 to A.D. 14. Lu. 2:1.

**BARABBAS**, bahr-āb'-ās, *son of Abba or Father*. The robber released instead of Jesus. Matt. 27:16; Mk. 15:6, 7; Lu. 23:18; Jo. 18:40.

**BAR-JONA**, bahr-jō'-nā, *son of Jona*. Simon, also called Peter. Matt. 16:17 (see PETER). **BARTHOLOMEW**, bahr-thöl'-ō-mū, *son of Tolmai*. A native of Cana. One of the twelve apostles. Matt. 10:3; Mk. 3:18; Lu. 6:14. Also called Nathanael (*q.v.*). Jo. 1:45.

**BARTIMÆUS**, bahr-tī-mē'-ūs, *son of Timæus*.

A beggar cured of blindness near Jericho. Mk. 10:46.

**BEELZEBUB**, bē-ēl'-zē-bub, *lord of the fly*. Perhaps more correctly, **BEELZEBUL**, *the prince or lord of filth*. In the N. T., a name of contempt given to Satan, the prince of the demons, or false gods. Matt. 10:25; 12:24; Mk. 3:22; Lu. 11:15.

**BETHLEHEM**, bēth'-lē-hēm, *house of bread*. A town five miles S. of Jerusalem. Originally called Ephrath, Gen. 35:19, and Ephratah, Micah 5:2. Home of Naomi and Ruth, Ruth 1:1, 2, 22; birthplace of David, 1 Sam. 17:12; birthplace of Christ, Matt. 2:1, 2.

**BETHPHAGE**, bēth'-fā-gē, *house of unripe figs*. A place on the Mount of Olives near Bethany. Matt. 22:1; Mk. 11:1; Lu. 19:29.

**BETHSAIDA**, bēth-sā'-i-dā, *house of fishing*. The name probably of two towns on northern shore of Sea of Galilee, and possibly separated only by the Jordan River. Birthplace of Peter, Andrew and Philip. Matt. 11:21; Jo. 1:44, 12:21. Blind man cured there. Mk. 8:22. Christ feeds the five thousand there, east of the Jordan. Mk. 6:31-53, Lu. 9:10-17. Condemned for unbelief. Matt. 11:21.

**BLASPHEMY**, blās'-fē-mē. Original meaning, *to speak insultingly*, but in the Bible it also specifically means to speak irreverently of God or sacred things. Punished by stoning. Lev. 24:11-14. Christ accused of. Matt. 9:3; 26:65; Mk. 2:7; Lu. 5:21; Jo. 10:33. Against Holy Ghost. Matt. 12:31; Mk. 3:28; Lu. 12:10.

**BONERGES**, bō-ān-ēr'-gēs, *sons of thunder*. A surname given by Christ to James and John. Mk. 3:17.

**CÆSAR**, sē'-zar. An official title of the early Roman emperors. Matt. 22:17. The emperor Augustus is meant in Lu. 2:1, and Tiberius in Lu. 3:1.

**CÆSAREA PHILIPPI**, sē-zā-rē'-ā fī-lip'-ī. The name given by Philip the tetrarch to Paneas, a town at the foot of Mt. Hermon, the probable "high mountain" of the Transfiguration. Matt. 16:13; 17:1-10; Mk. 8:27.

**CALVARY**, *the place of a skull*. The place of the Crucifixion of our Lord, now generally located north of Jerusalem, not far from the Damascus gate. Lu. 23:33 (see GOLGOTHA).

**CANA**, kā'-nā, *place of reeds*. A town of which the exact site is unknown, but supposed to be about 8 miles N. of Nazareth. Christ turns water into wine at marriage feast, Jo. 2:1-11; heals while there the son of a

- nobleman in Capernaum, Jo. 4:46, 47. Home of Nathanael (Bartholomew). Jo. 21:2.
- CANAANITE, kā'-nā-ān-ītē. In R. V. CANAANÉAN. Specifically Simon Zelotes, one of "the twelve" (see ZEALOTS).
- CAPERNAUM, kā-pér'-nā-ūm, *village of Nahum, or of consolation.* A city on the N. W. shore of the Sea of Galilee. The site supposed to be the present ruins of *Tell Hum*. Principal residence of Christ and His apostles during His Galilean ministry, Matt. 4:13; 9:1; Jo. 2:12; miracles performed there, Matt. 8:5; 17:24; Jo. 4:46; 6:17; Parables spoken there, Matt. 13:18-24; Mk. 4. Condemned by Christ for impenitence, Matt. 11:23; Lu. 10:15.
- CEDRON, sē'-drōn, or kē'-drōn. A ravine below the eastern wall of Jerusalem, dry in summer. Jo. 18:1 (see KIDRON, the spelling of R. V.).
- CENTURION, sén-tū'-ri-ōn. A Roman officer commanding a hundred soldiers. (1) Servant of, healed. Matt. 8; Lu. 7. (2) Acknowledges Christ at Crucifixion. Matt. 27:54; Mk. 15:39; Lu. 23:47.
- CEPHAS, sē'-fās, *a stone.* A name of Peter. Jo. 1:42 (see PETER).
- CHORAZIN, kō-rā'-zīn, *secret.* A town about two miles N. of Capernaum. Matt. 11:21; Lu. 10:13.
- CHUZA, chū'-ză. A steward of Herod. Lu. 8:3; 24:10. R. V. CHUSAS.
- CLEOPAS, klē'-ō-pās. A disciple to whom Christ appeared on the road to Emmaus. Lu. 24:18.
- CLEOPHAS, klē'-ō-fās. The husband of Mary. Jo. 19:25. Probably the same as preceding (see ALPHAEUS).
- COMFORTER. A helper and defender. A name given by Christ to the Holy Spirit. Jo. 14:16; 15:26; 16:7.
- CORBAN, kör'-bän, *an offering.* In the O. T. a name given to anything vowed to God. Lev. 27; Num. 30. The misuse of the plea is condemned by Christ. Matt. 15:3-9; Mk. 7:11.
- CRUCIFIXION, *fixing to a cross.* A mode of capital punishment introduced into Palestine by the Romans, who used it only for slaves and the lowest criminals. Among the Israelites, however, from the time of Joshua, malefactors, after being slain, were sometimes hanged upon a tree (Josh. 8:29). To such burial was denied (Deut. 21:22). Therefore Christ's burial was a permitted exception. Matt. 27:57-60.
- CUBIT. The ordinary unit of length among the Jews, originally fixed as the distance from the elbow to the end of the middle finger (Deut. 3:11). Under the Roman empire the Jewish cubit was about 21.6 inches. Matt. 6:27; Jo. 21:8.
- CUMMIN, küm'-mīn. A plant of the parsley family, whose aromatic seeds were used in bread and stewed meats, and also as a medicine. Matt. 23:23.
- CYRENE, sī-rē'-nē. A town in northern Africa, in what is now Tripoli. Simon, who was compelled to bear the cross, was of Cyrene. Matt. 27:32; Mk. 15:21.
- CYRENIUS, sī-rē'-nī-ūs. A Greek form of the Roman name, Quirinius. The Roman governor of Syria, B.C. 4 to 1 and A.D. 6 to 11. Lu. 2:2.
- DALMANUTHA, dăl-mă-nū'-thă. A town on the west shore of the Sea of Galilee, probably N. of Tiberias. Mk. 8:10.
- DECAPOLIS, dĕ-căp'-ō-lis, *ten cities.* A district east of the Jordan. Matt. 4:25; Mk. 5:20; 7:31.
- DEDICATION, FEAST OF. This feast commemorated the purging of the Temple after its defilement by Antiochus Epiphanes. I Macc. 4:52-59. It was celebrated on the 25th of Chislev (see Jewish Calendar, p. 31) and lasted eight days. Jo. 10:22.
- DENARIUS, dĕ-nă'-rī-ūs (*ten asses*, an *as* being a Roman bronze coin = a half-penny, or one cent). A Roman silver coin worth about 8½ pence, or nearly 17 cents. Translated in A. V. "penny," and in R. V. "shilling." Matt. 18:24; 20:2.
- DEVIL. A contracted form of the Latin *diabolus*, the Greek διάβολος, meaning "a malicious accuser." This word is used in the Greek Testament as an equivalent of the Hebrew word "Satan," meaning "adversary."
- DIDYMUS, dīd'-ī-mus, *a twin.* The surname of Thomas, one of the apostles. Jo. 11:16; 20:24; 21:2.
- DISCIPLE, *learner.* A name given to the followers of John the Baptist, Matt. 9:14; and of Christ, Matt. 10:24. It was also applied specifically to "the twelve." Matt. 10:1; II:1; 20:17.
- ELI, ē'-lī, *my God, Lā'-MĀ, why, Sā-BĀCH-THĀ'-Nī,* hast Thou forsaken me? Our Lord's cry upon the cross. Matt. 27:46; Mk. 15:34 (Ps. 22:1).
- ELIJAH, ē-lī'-jah, *Jehovah is God.* The prophet, called Elias in A. V. Matt. 17:3; Lu. 9:28-35.
- EMMANUEL. R. V. IMMANUEL (q.v.).
- EMMAUS, ēm-mă'-ūs, *hot springs.* A village about 7 miles W. of Jerusalem. Lu. 24:15.
- ESAIAS, ē-zā'-ās. N. T. form in A. V. of Isaiah. Matt. 3:3.
- ESSENES, ēs-sēn'z. The smallest of the three religious sects of the Jews,—the other two being the Pharisees and the Sadducees. The Essenes are not mentioned in Scripture, and the origin of their name is uncertain. Ascetic and monastic in their practice, they were pledged by solemn oaths to justice, obedience, and honesty, under the three rules of "love of God, love of virtue, and love of man."
- FARTHING. Two Roman bronze coins: (1) The *Quadrans* = ½ farthing or ¼ cent. Matt. 5:26; Mk. 12:42. (2) The *Assarion* = ½ penny or 1 cent. Matt. 10:29; Lu. 12:6. This latter is translated "penny" in R. V.
- FIRKIN. A Greek measure equal nearly to 9 gallons. Jo. 2:6.
- FRANKINCENSE. A fragrant gum obtained from a tree somewhat like the mountain ash. It forms one of the ingredients of the sacred incense. Matt. 2:11.
- GABBATHA, găb'-bă-thă, *height.* The pavement on which was placed the judgment seat of Pilate. Jo. 19:13.
- GABRIEL, gă'-brī-el, *man of God.* An archangel, and messenger of Jehovah. Lu. 1:11, 19, 26, 38 (Dan. 8:16; 9:21).

**GADARA**, gād'-ā-rā. A city about six miles S. E. of the Sea of Galilee. The same name was also probably given to the surrounding country (see map).

**GADARENES**, gād'-ā-rēnēs. Inhabitants of Gadara. (R. V.) Matt. 8:28; (A. V.) Mk. 5:1; Lu. 8:26 (see GERASA, GERA-SENES, GERSENESES).

**GALILEE**, gāl'-ī-lē, circuit. The most northern of the three political divisions of Palestine, west of the river Jordan. It extended about 60 miles from north to south, and 30 miles from east to west. In Galilee our Lord spent the most of His life, as well as the greater part of His ministry.

**GALILEE, SEA OF**. An expansion of the Jordan about 13 miles long and 7 miles wide, and 682 feet below the level of the Mediterranean. In the N. T. it is also called "Lake of Gennesaret," Lu. 5:1, the "Sea of Tiberias," Jo. 6:1; and "the Sea," Matt. 4:15. In the O. T. it is known as the "Sea of Chinnereth," Num. 34:11; Josh. 12:3.

**GALILEANS**, gāl'-ī-lē'-āns. Natives of Galilee. An industrious and enterprising people, who in matters of religion were much more liberal minded than the more ritualistic inhabitants of Judea. They were looked down upon by the Judeans, on account of their primitive habits and deficiency in education. Lu. 13:1.

**GEHENNA** (see HINNOM).

**GENNESARET**, gēn-nēs'-ā-rēt, garden of princes. The plain on the N. W. shore of the Sea of Galilee, lying between Capernaum and Magdala (see map). Matt. 14:34; Mk. 6:53.

**GENNESARET, LAKE OF**. A name of the Sea of Galilee. Lu. 5:1.

**GENTILES**. A name which includes all peoples who are not Jews. Matt. 10:5. Translated "Greeks" in R. V. Jo. 7:35. Conversion predicted. Matt. 8:11; 12:18; Lu. 2:32; Jo. 10:16.

**GERASA**, gēr'-ā-sā. A city east of the Jordan in Perea, with a large surrounding district which included the small country of Gadara.

**GERASENES**. In R. V. the inhabitants of Gerasa, and the surrounding country, which included the Gadarenes. Mk. 5:1; Lu. 8:26, 37.

**GERSENESES**, gēr-gē-zēnēs, A. V. Matt. 8:28, R. V. **GADARENES** (*q.v.*).

These names are interchanged in the two versions, as follows:

A. V.	R. V.
Matt. 8:28,	Gergesenes
Mark 5:1,	Gadarenes
Luke 8:26, 37,	Gerasenes

The name Gerasenes is thus seen to appear in R. V. only.

**GETHSEMANE**, gēth-sēm'-ā-nē, oil press. The Garden of Gethsemane was at the foot of Olivet, and was reached by crossing the brook Kidron. (R. V. Jo. 18:1); Matt. 26:36; Mk. 14:32; Lu. 22:39.

**GOLGOTHA**, gōl'-gō-thā, a skull. The Hebrew name for the place of our Lord's crucifixion, now believed to be the hill north of the city, not far from the Damascus gate. Matt. 27:33; Mk. 15:22; Jo. 14:17. Called also in Latin, CALVARY (*q.v.*), with the same meaning. Lu. 23:33.

**GOMORRAH**, gō-mōr'-rāh, submersion. One of the cities of the plain destroyed by fire from heaven. Gen. 10:19. Referred to by Christ. Matt. 10:15; Mk. 6:11.

**GOSPEL**, good tidings or good news. An Anglo-Saxon word. Its Latin equivalent is *evangelium*, hence our words, evangel, evangelist, evangelical. "The Gospels" is a name given to the four books containing the good tidings which Jesus brought to the world from His Father. Mk. 1:1.

**HADES**, hā-dēz. A Greek name for the abode of the dead, and is so rendered in the R. V. In the A. V. it is uniformly translated "hell" (see HELL). Matt. 11:23; 16:18; Lu. 10:15; 16:23.

**HEATHEN**, dwellers on the heath, or in the country. A name given to all peoples not Jews. In R. V. the rendering is "Gentiles." Matt. 6:7; 18:17. Gospel preached to, Matt. 24:14; 28:19.

**HEAVEN**. A place heaved, or lifted up: (1) The firmament. Matt. 5:18. (2) Dwelling place of God. Matt. 5:45; 6:9; Mk. 13:32.

**HEBREWS**. The descendants of Abraham. The name is derived from Eber, or Heber (Gen. 11:14), a progenitor of Abraham who came to be called Abram the Hebrew (Gen. 14:13). After the captivity the name JEW, from Judean, or native of Judea, came more commonly in use.

**HELL**, concealed. The translation in A. V. of N. T. of the Greek word *Hades*, its Hebrew equivalent *Sheol*, and also of *Gehenna* (*q.v.*), which indicated a place of perpetual burning or torment. The R. V. retains the words Hades and Gehenna, thus making a distinction: (1) Hades, Matt. 11:23; 16:18; Lu. 10:15; 16:23. (2) Gehenna, Matt. 5:22; 5:29, 30; 10:28; Mk. 9:47; 23:15; 23:33; Lu. 12:5; 18:9.

**HEROD** (see Herodian Family, p. 32).

**HERIDIANS**, hē-ro'-dī-āns. A political party of the Jews who desired a restored Judean kingdom under the Herodian family. While in principle opposed to the Pharisees, they were allied with them in opposition to Christ. Matt. 22:16; Mk. 3:6; 8:15; 12:13.

**HERODIAS**, hē-rō'-dī-ās. Matt. 14:3; Mk. 6:17; Lu. 3:19 (see Herodian Family, p. 32).

**HINNOM**, hīn'-nōm, wailing. A valley south of Jerusalem, the early scene of the worship of Moloch. It became a place where refuse was burned. The fires were constantly burning, and thus became a type of eternal torment. The Hebrew name is Ge-hinnom, or place of Hinnom, whence Gehenna. The Gehenna of fire, Matt. 5:22 (R. V. marg.).

**HOSANNA**. An exclamation of praise to God. Matt. 21:9; Mk. 11:9; Jo. 12:13. Greek, *hosanna*; Hebrew, *hoshi'ah nna*, meaning, save, I pray.

**HYPOCRITE**, hip'-ō-krit. One who pretends to be what he is not. Matt. 6:2, 5, 16; 7:5; Mk. 7:6; Lu. 6:42; 11:44; 12:56; 13:15; 15:7; 16:3; 22:18; 23:13; 24:51.

**IDUMEA**, ī-doo-mē'-ā, also IDUMÆA. The Greek name for Edom. The country lying south of Judea. Mk. 3:8.

**IMMANUEL**, īm-mān'-ū-ēl, God with us. The

Messiah of Prophecy, Isa. 7:14; 8:8; and as manifested, Matt. 1:23. A. V. Emmanuel.

**ISCARIOT**, iš-kär'-i-öt. The man of Kerioth (q.v.), Judas. Matt. 10:4; 26:21; 27:5; Mk. 3:19; 14:18; Lu. 22:47; Jo. 18:3. **ITURÆA**, i-tü-ré-ä. A province N. W. of Palestine, named from Jetur. Gen. 25:15; 1 Chr. 1:31; Lu. 3:1.

**JAIRUS**, jā-i'-rüs. Greek form of Jair, *God enlightens*. The ruler of a synagogue whose daughter Jesus raised. Matt. 9:18; Mk. 5:22; Lu. 8:41.

**JAMES**. English form of Jacob. Four persons bearing this name seem to be mentioned in the N. T.: (1) The Apostle, son of Zebedee and brother of John. Matt. 4:21; 10:2; 17:1; 26:37; Mk. 1:19; 3:14; 9:2; 14:23; Lu. 5:10; 6:13; 9:28; Slain by Herod, Acts 12:2. (2) The Apostle, son of Alphæus. Matt. 10:3; Mk. 3:18; Lu. 6:15; Acts 1:13. (3) The son of Mary, wife of Cleophas. Matt. 15:40; 27:56 (cf. Jo. 19:25). (4) The Lord's brother. Matt. 13:55; Mk. 6:3; Acts 12:17; 15:13; 21:18-25; also 1 Cor. 15:7; Gal. 1:18, 19; 2:1-10.

**JERICHO**, jér'-i-kö. An ancient city 15 miles east of Jerusalem, and 5 miles west of the Jordan River. Matt. 20:29; Mk. 10:46.

**JERUSALEM**, *city of Salem*, or *city of peace*. The religious capital of Palestine.

**JESUS**. A Greek form of Joshua, *Jehovah is salvation*. Matt. 1:21 (see CHRIST).

**JEWS**. The inhabitants of Judea. Originally called Israelites. 2 Ki. 16:6.

**JOANNA**, given by Jehovah. Greek form of Jehonan. (1) Ancestor of Christ. Lu. 3:27. (2) Wife of Chuza (R. V. Chusas). Lu. 8:2, 3; 24:10.

**JOHN**. Contraction of Johanan; (1) The Baptist, son of Zacharias, beheaded by Herod Antipas. (2) The Apostle, son of Zebedee, and brother of James (q.v.). A fisherman of Galilee; called, Matt. 4:21; Mk. 1:19; Lu. 5:10; ordained to apostolate, Matt. 10:2; Mk. 3:7. Wrote three Epistles and the Revelation.

**JONA**. The same as Jonah, or Jonas. Father of Peter. Matt. 16:17; Jo. 1:42.

**JONAS**. N. T. Greek form of Jonah. The O. T. prophet. Matt. 39; Lu. 11:30. Rendered "Jonah" in R. V.

**JORDAN**, the *descender*. The sacred river of Palestine. Measuring all its windings, its length from the Sea of Galilee to the Dead Sea into which it flows is about 200, although the direct distance is only 65 miles.

**JOSEPH**, he shall increase. (1) A carpenter of Nazareth, son of Heli, and husband of the Virgin. Matt. 1:19; 2:13; 19:55; Lu. 1:27; 2:4; 3:23; Jo. 1:45. (2) Of Arimathea, a member of the Sanhedrin. Matt. 27:57; Mk. 15:42; Lu. 23:50; Jo. 19:38.

**JUDAS**. Greek form of Judah. (1) Jude, also called Lebbæus, and Thaddæus. An Apostle, and the brother of James. Wrote the Epistle of Jude. Called Thaddeus, Matt. 10:3; Mk. 3:18; called Judas, Lu. 6:16; Jo. 14:22. (2) The Lord's brother, Matt. 13:55; Mk. 6:3. (3) Iscariot, the traitor, Matt. 10:4; Mk. 3:19; Lu. 6:16; Jo. 6:71; 12:6; 13:29.

**JUDE** (see JUDAS).

**JUDEA**, also **JUDÆA**. The Land of Judah. Matt. 19:1; Mk. 10:1.

**KEDRON** (see KIDRON).

**KERIOTH**, kér'-i-öt, *cities*. A city of Judah. Josh. 15:25; Jer. 48:24, 41. The home of Judas Iscariot, *i.e.*, Judas of Kerioth.

**KIDRON**, kē'-drön, or kid'-ron, *black*. Spelling in R. V. (see CEDRON).

**LAZARUS**, lăz'-ă-rüs, *God has helped*. Greek form of Eleazar. (1) The beggar in the parable, Lu. 16:19-31. (2) Brother of Mary and Martha, Jo. 11:12:1.

**LEBBÆUS**, lēb-bē'-üs, *brave*. A name of the apostle Jude or Judas, also called Thaddæus (see JUDAS).

**LEVI**. In N. T., (1) The name of two of Christ's ancestors, Lu. 3:24. (2) A name of Matthew, the apostle (q.v.), Matt. 9:9; Mk. 2:14; Lu. 5:27, 29.

**LEVITE**. In the parable (Lu. 10:32) this name refers to one of the priestly descendants of Aaron, of the tribe of Levi.

**LUKE**. A physician, and companion of Paul. Col. 4:14; 2 Tim. 4:11, also author of the third Gospel and the Acts of the Apostles.

**LYSANIAS**, lī-sā'-nī-äs. Tetrarch of Abilene. Lu. 3:1.

**MAGI**, māj'-jī. A religious caste in Media and Persia, consisting of men learned in philosophy and science, who frequently were royal advisers. Matt. 2:1-11 (see Jer. 39:3).

**MAMMON**, what is hidden. A word used by Christ for riches. Matt. 6:24; Lu. 16:9.

**MARK**, English form of the Latin *Marcus*. John Mark, an evangelist, Acts 12:12; companion of Paul, Acts 12:25; 13:5; Col. 4:10; leaves Paul at Perga, Acts 13:13; source of contention, Acts 15:37; approved by Paul, 2 Tim. 4:11. Author of the second Gospel. (See 1 Pet. 5:13.)

**MARTHA**, a lady. The sister of Lazarus and Mary. Lu. 10:38; Jo. 11:5, 21.

**MARY**, Greek form of Miriam, *rebellion*. In the Gospels four Marys seem to be mentioned: (1) The mother of Jesus, Matt. 1:18; 12:46; Mk. 6:3; Lu. 8:19; Jo. 2:1-5; 19:26. (2) Wife of Cleophas, Matt. 27:56, 61; 28:1-9; Mk. 16:1-8; Lu. 24:1-10. (3) Sister of Lazarus, Lu. 10:41, 42; Jo. 11:5, 33; 12:3; Matt. 26:6; Mk. 14:3. (4) Mary Magdalene, māg'-dā-lēn, *i.e.*, of Magdala, Lu. 8:2; Matt. 27:56; 28:1; Mk. 15:40; 16:1; Lu. 24:10; Jo. 19:25; 20:1.

**MATTHEW**, māth'-ū. English form of Matthias, or Mattathias. Also called Levi, Lu. 5:27. A tax-gatherer (publican), called to be an apostle, Matt. 9:9; 10:3; Mk. 2:14; 3:18; Lu. 5:27; 6:15. Author of the first Gospel.

**MESSIAH**. A Hebrew name meaning *anointed*. It is equivalent to the Greek *Kristos*, Christ, the name generally used in the Gospels.

**MESSIAS**. A Greek form of Messiah, used in A. V. Jo. 1:41; 4:25.

**MINT**. An aromatic herb, of which several species grow in Palestine. Matt. 23:23; Lu. 11:42.

**MIRACLE**. A supernatural event. "An event in the natural world, but out of its established order, and possible only by the

intervention and exertion of Divine power." —STAND. DICT. Latin, *miraculum*, a wonder. This word in the R. V. is almost uniformly translated "sign," especially in the Gospel by John, who places emphasis upon the "mighty works" performed by Jesus as an unquestionable evidence of His Messiahship.

MITE. The smallest N. T. coin =  $\frac{1}{4}$  farthing, or  $\frac{1}{8}$  of a cent. Used for alms to beggars, and hence called "beggars' money." Mk. 12:42; Lu. 12:59; 21:2.

MONEY CHANGERS. Those who supplied Hebrew money, required for the temple offerings, in exchange for the coin of other countries. The business was a necessity, because many foreign coins were in circulation, and a multitude of those who made the offerings came from foreign countries. But the establishment of the business within the Temple and the exorbitant premium of exchange often charged was condemned by Christ. Matt. 21:12; Mk. 11:15 (see Ex. 30:13-15).

MYRRH. An aromatic gum resin which exudes from a small tree in many Eastern countries. Matt. 2:11; Mk. 15:23; Jo. 19:39.

NAAMAN, nā'-ā-mān. A Syrian general who was healed of leprosy by Elisha. 2 Ki. 5. Referred to by Christ. Lu. 4:27.

NAIN, nā'-īn. A village of Galilee, about 7 miles S. W. of Nazareth. Lu. 7:11.

NATHANAEL, nā-thān'-ā-ēl, God gave. A native of Cana in Galilee, called to be an apostle. Jo. 1:45 ff.; 21:2. Also called BARTHOLOMEW (q.v.), Matt. 10:3; Mk. 3:18; Lu. 6:14.

NAZARENE, nāz-ā-rēn'. An inhabitant of Nazareth. A name given to Jesus and His followers. Matt. 2:23; 21:11; Lu. 1:26; 2:39, 51; 4:16; Jo. 1:45; 18:5; Acts 2:22; 3:6.

NAZARETH, nāz-ā-rēth, branch. A town of Galilee, for 28 years the home of our Lord. Lu. 2:4, 39, 51.

NICODEMUS, nīk-ō-dē'-mus. A pharisee, and member of the Sanhedrin. Jo. 3:1-10; 7:50; 19:39.

OLIVES, MOUNT OF, or OLIVET. A low mountain east of Jerusalem from which it is separated by the ravine of the Kidron. Matt. 24:1; 24:3.

PALESTINE, pāl'-ēs-tīn (Joel 3:4), or PALESTINA (Ex. 15:14; Isa. 14:29, 31). In R. V. both names are rendered PHILISTIA. The land of the Philistines. Early in the Christian era the name came to be applied to the entire Holy Land.

PARABLE. A short religious allegory, much used in Oriental teaching (see List of Parables of Christ).

PARADISE, a park, or pleasure ground. In N. T. it is the place where the souls of the righteous dead await the resurrection; heaven. Lu. 23:43.

PASSEOVER, a passing over. One of the three great Jewish feasts commemorating the night when the Destroying Angel, smiting the Egyptian first-born, "passed over" the dwellings of the Israelites (Ex. 12). Called also the "Feast of Unleavened Bread," and lasted from the 14th to the 21st of the month

Nisan (see *Jewish Calendar*, p. 31). Matt. 26:19; Mk. 14:12; Lu. 22:7; Jo. 2:13; 5:1; 13.

PAVEMENT, a beaten floor. Jo. 19:13 (see GABBATHA).

PENNY. The Roman silver *denarius*, equivalent to the Greek silver *drachma*, and worth 8½ pence, or about 16 cents.

PENTECOST, pēn'-tē-cōst, fiftieth. A Jewish harvest festival celebrated fifty days after the Passover, counting seven full weeks from the 16th of Nisan. It is called the "Feast of Weeks" (Ex. 34:22) and the "Feast of Harvest" (Ex. 23:16). It lasted but one day. Our Lord's ascension took place forty days after the Passover, and therefore ten days before the succeeding Pentecost. Acts 2:1 (see *Jewish Calendar*, p. 31).

PETER, a stone. A fisherman of Capernaum, called to be an apostle. Matt. 4:18; Mk. 1:16; Lu. 5:1-11. Originally called SIMON, Jo. 1:41; a son of Jonas, Jo. 1:42 (see CEPHAS).

PHARISEES, fair'-ī-sēz, separated ones. An exclusive religious sect of the Jews, who gave scrupulous adherence to the letter of the law, to tradition, and to external ceremonies. They were formalists who missed the true spirit of the law. In N. T. times they formed an association of about 6,000 members. Prominent Pharisees named are, Nicodemus, Jo. 3:1; Simon, Lu. 7; Gamaliel, Acts 5:34; Saul of Tarsus, Acts 23:6. Denounced by Christ, Matt. 5:20; 16:6; 21:43; 23:13; Lu. 11:42.

PHILIP, lover of horses. (1) A resident of Bethsaida, called to be an Apostle. Matt. 10:3; Mk. 3:18; Lu. 6:14; Jo. 6:5-9. (2) Herod Philip, half-brother of Herod Antipas, tetrarch of Trachonitis. Lu. 3:1. (3) Philip, half-brother of Herod Philip above, first husband of Herodias. Matt. 14:3; Mk. 6:17; Lu. 1:19 (see *Herodian Family*, p. 32).

PILATE, PONTIUS, pōn'-tiūs. Fifth Roman procurator of Judea, A.D. 26 to 36. Lu. 3:1. Delivers Christ to be crucified. Matt. 27:20; Mk. 15:15; Lu. 23:24, 25; Jo. 19:10.

PRÆTORIUM, prē-tōr'-ī-ūm. The headquarters of a Roman governor, used as a judgment hall. Matt. 27:27; Mk. 15:16; Jo. 18:28.

PROCURATOR, prōk'-ū-rā-tōr. A Roman provincial governor, appointed by the emperor.

PROPHET, one who speaks forth. One who proclaims the message given to him through Divine inspiration. In the N. T. Christ, who came to reveal the Father, is the pre-eminent prophet, Lu. 7:16; 24:19; Jo. 4:19; 7:40. John the Baptist called a prophet, Lu. 1:76; 7:28.

PROSLEYTE, prōs'-ē-līt, a new-comer. In N. T. a Gentile converted to Judaism. Matt. 23:15.

PUBLICAN, servant of the people. A tax-gatherer of the civil power, and one universally despised by the Jews. Matt. 5:46; 9:11; 11:19; 18:17; Lu. 3:12; 5:27; 7:29; 15:1; 19:12.

PURIFICATION. A ritualistic form of cleansing practiced by the Jews (see Lev. 14:4-32). Mk. 7:3, 1; Jo. 11:55.

PURIM, lots. A Jewish feast commemorating the preservation of the Jews in Persia from

the plot of Haman. So called from the lots cast by Haman (Est. 4:16). The feast lasted two days, beginning on the 14th day of Adar, the 12th month (see *Jewish Calendar*, p. 31).

**RABBI**, rāb'-bī, *master, teacher.* A title of respect given by the Jews to their religious teachers and priests. Applied to Christ, Matt. 23:7; Mk. 9:5; Jo. 1:38; 3:2.

**RABBONI**, rāb-bō'-nī, *my master.* The title used by Mary. Jo. 20:16.

**RACA**, rā'-kā, *worthless fellow.* A Hebrew term of reproach. Matt. 5:22.

**RAMA**, rā'-mā. Greek form of Ramah. A city near Jerusalem. Matt. 2:18 (see Jer. 31:15).

**SABBATH**, rest, cessation. The day of rest, and one to be kept holy (see Gen. 2:2, 3). Christ, the Lord of, Mk. 2:27; Lu. 6:5.

**SADDUCEES**, sād'-dū-sēz. A Jewish religious sect opposed to the Pharisees. They denied the doctrine of the resurrection, believing in "neither angel nor spirit"; rejected all doctrines not traced to Moses, and therefore denied the authority of the later O. T. books. Their opposition to Christ and Christianity was as pronounced as that of the Pharisees. Matt. 16:1; 22:23; Mk. 12:18; Lu. 20:27.

**SALIM**, peace. Greek form of Salem. A place near Ænon. Jo. 3:23.

**SALOME**, sā-lō'-mē, perfect. (1) Wife of Zebedee, Matt. 15:40; 16:1; also Matt. 20:20-22; 27:56. (2) Daughter of Herodias, Matt. 14:6; Mk. 6:22 (see *Herodian Family*, p. 32).

**SAMARIA**. A province of Palestine between Judea and Galilee. The name also of its chief city, Lu. 17:11; Jo. 4:1-42.

**SAMARITANS**. The inhabitants of Samaria, a mixed and semi-heathen race originating from the admixture with the Assyrian colonists planted there after the fall of the kingdom of Israel (2 Ki. 17:24-34). They built a temple on Mt. Gerizim, as the Jews after their return from the Captivity refused an alliance with them. Their mixed nationality and corrupt religious customs brought upon them the contempt of the Jews. Matt. 10:5; Jo. 4:9-26; 8:48. Luke makes special mention of our Lord's good-will toward these people. Lu. 9:52; 10:33; 17:11, 16.

**SANHEDRIN**, sān'-hē-drīn, *a sitting together.* Also **SANHEDRIM**. The supreme council of the Jews which held chief authority "in all causes and over all persons ecclesiastical and civil." It consisted of 72 priests, scribes, and elders of an equal number each, presided over by the high priest. It might adjudge a person "worthy of death," but to condemn to death was a power vested solely in the Roman governor. Matt. 5:22; Mk. 14:55; Jo. 11:47.

**SATAN**, adversary. In the N. T. the chief of the evil spirits; the devil. Called also "the prince of this world." Matt. 12:26; Mk. 3:23; 8:33; Lu. 4:8; 10:18; 11:18.

**SCORPION**. An insect shaped like a lobster, with a venomous sting. Ten species are found in Palestine. Lu. 11:12.

**SCOURGING**. A punishment common among

the Jews. Not more than forty blows could be inflicted with the whip, which had three lashes of cord or leather. Matt. 10:17; 23:34; 27:26; Lu. 23:16; Jo. 2:15.

**SCRIBE**. One of a Jewish class, whose duty was "to guard, transcribe, and interpret the Scriptures." Censured by Christ. Matt. 15:3; 23:2; Mk. 2:16; 3:22; Lu. 11:15, 53; 20:1. They conspire against Christ. Mk. 11:18; Lu. 20:19; 22:2; 23:10.

**SHECHEM**, shē'-kēm. A city about 35 miles north of Jerusalem, on the side of Mt. Gerizim. After the Captivity it became a centre of Samaritan worship. Jo. 4:5, 39-42. Also written Sichem and Sychem.

**SHEWBREAD**. Twelve loaves of newly baked unleavened bread which were placed every Sabbath on the table in the sanctuary. Matt. 12:13, 4.

**SILOAM**, sī-lō'-ām, sent. (1) A pool under the S. E. wall of Jerusalem. Jo. 9:7-11. (2) A tower which in falling killed 18 men. Its location is unknown. Lu. 13:4.

**SIMEON**. An aged and pious Jew who welcomed and blessed the child Jesus in the temple. Lu. 2:25-35.

**SIMON**. The same as Simeon. (1) A name of Peter, Matt. 4:18. (2) Simon Zelotes, or the Canaanite, one of the twelve, Matt. 10:4; Mk. 3:18; Lu. 6:15. (3) The Pharisee, Lu. 7:36. (4) The leper, Matt. 26:6; Mk. 14:3. (5) The Cyrenian, Matt. 27:32; Mk. 15:21; Lu. 23:26. (6) The brother of Christ, Matt. 13:55; Mk. 6:3.

**SODOM**. One of the cities of the plain destroyed by fire from heaven (see Gen. 10:19). Referred to by Christ. Matt. 10:15; 11:23.

**SOLOMON'S PORCH**. The space within the colonnade on the east side of the temple. Jo. 10:23.

**SPIKENARD**. The fragrant and costly ointment or nard made from an East Indian plant. It was worth from 25 to 400 denarii (\$4 to \$65) a pound. Matt. 14:3; Lu. 7:37; Jo. 12:3.

**SUSANNA**, a lily. One of the women who ministered to our Lord. Lu. 8:3.

**SYCOMORE**, sīk-ō-more. A timber tree of medium size of the fig species, found in Palestine and Syria. Lu. 19:4. Written also **SYCAMINE**, Lu. 17:6.

**TABERNACLES, FEAST OF**. One of the three great feasts of the Jews, in commemoration of the former tent life of the Hebrews. It is celebrated from the 15th to the 22d of the month Tisri, and during that time the people dwelt in booths or tents. Jo. 7:2, 37, 38.

**TALENT**. A Hebrew weight of about 96½ lbs. of silver, worth about £205, or \$970. Matt. 18:24.

**TALITHA CUMI**, tāl'-i-thā kū'-mī, girl or maiden arise. Mk. 5:41.

**TARES**. A plant resembling wheat while growing, but producing poisonous grains. Matt. 13:25-30.

**TEMPLE, THE**. The great seat of the worship of Jehovah at Jerusalem. The Temple in the time of Christ was the costly structure of which Herod the Great began the erection in B.C. 17. The name was given to "the whole sacred precincts on Mount Moriah, including the sanctuary and the various

courts." Christ drives out traders, Matt. 21 : 12; Mk. 11 : 15; Lu. 19 : 45; Jo. 2 : 14. Christ foretells its destruction, Matt. 24 : 2; Mk. 13 : 2; Lu. 21 : 6. Christ teaches in, Lu. 21 : 37; symbolical of the body of Christ, Jo. 2 : 21.

**THADDÆUS**, thäd'-dē-üs. Greek form of THEUDAS. A surname of the apostle Jude, who was also called Lebbæus. Matt. 10 : 3; Mk. 3 : 18 (see JUDAS).

**THEOPHILUS**, thē-ōf'-i-lüs, *loved of God*. A person otherwise unknown, to whom Luke addressed his Gospel and the "Acts of the Apostles." Lu. 3 : 1; Acts 1 : 1.

**THOMAS**, *a twin*, one of the Apostles. Matt. 10 : 3; Mk. 3 : 18; Lu. 6 : 15; Jo. 11 : 16; 14 : 6. Called also in Greek **DIDYMUS**, *a twin*, Jo. 20 : 24. His doubt, Jo. 20 : 25, and confession, Jo. 20 : 27-29.

**TIBERIAS**, tī-bē'-ri-üs. A town on the west shore of the Sea of Galilee or Lake of Gennnesaret. It was built by Herod Antipas and named by him in honor of Tiberius, the Roman emperor. Jo. 6 : 23. It gave to the sea one of its names. Jo. 6 : 1; 21 : 1.

**TIBERIUS**, tī-bē'-ri-üs. The second Roman emperor, succeeding Augustus, A.D. 14, and reigning until A.D. 37. Lu. 3 : 1; also Lu. 20 : 22-25; 23 : 2; Jo. 19 : 12.

**TRACHONITIS**, trāk-ō-nī'-tis, *rugged country*. A Roman province lying east of the Upper Jordan and south of Damascus. Lu. 3 : 1.

**TREASURY, THE**. Gift, or "alms-boxes with trumpet-shaped openings," placed in the Court of the Women, in the Temple, to receive the offerings of the people. Mk. 12 : 41; Lu. 21 : 1; Jo. 8 : 20 (see Matt. 27 : 6).

**WATCH**. In the N. T. the night was divided by the Jews into four watches:

First Watch, *evening*, from 6 to 9 P.M.

Second Watch, *midnight*, from 9 to 12 P.M.

Third Watch, *cock-crow*, from 12 to 3 A.M.

Fourth Watch, *morning*, from 3 to 6 A.M.

**ZACCHÆUS**, zäk-kē'-üs. A rich publican of Jericho who entertained Jesus. Lu. 19 : 1-10. **ZACHARIAS**, zäk-ă-ri'-äs. Greek form of Zachariah. (1) A priest of the course of Abia, father of John the Baptist. Lu. 1 : 5-25, 57-80. (2) Son of Barachias, who was slain between the temple and the altar. Matt. 23 : 35; Lu. 11 : 51. R. V., Zachariah.

**ZEALOTS**. A Jewish political party opposed to Herod and the Roman rule. Flourished between A.D. 6 and 70, disappearing with the destruction of Jerusalem. Simon Zeletes, (*q.v.*), one of the apostles, seems to have belonged to this party.

**ZEBEDEE**, zēb'-ē-dē. Greek form of ZEBADIAH. The husband of Salome, and father of James and John. Resided at or near Bethsaida. Matt. 4 : 21; 27 : 56; Mk. 1 : 19, 20; 15 : 40.

**ZELOTES**, zē-lō'-tes, *a zealot*. A name given to Simon the apostle, probably to distinguish him from Simon Peter, and possibly indicating at the same time his connection with the Zealots.

**ZION**, *sunny*. The most southern and highest hill of Jerusalem, captured by David from the Jebusites and fortified by him. Called "the City of David." In the O. T. the name came to be used with a sacred meaning, signifying a holy place, and also God's chosen people. In N. T. (Heb. 12 : 22) it is used to represent the Christian Church. In A. V. of N. T., SION.

**ZION, DAUGHTERS OF**. The inhabitants of Zion, both male and female. Matt. 21 : 5; Jo. 12 : 15 (see Isa. 62 : 11); Zech. 9 : 9.

## SUGGESTIVE QUESTIONS

### TO BE ANSWERED FROM THE CHARTS.

There is an abundant equipment provided for the Bible Student and Sunday-school Teacher of the present day. The many "helps" and quarterlies, with such weekly messengers as *The Sunday School Times*, would seem to furnish a complete outfit. It is believed, however, that the place of the present Charts, which introduce a *Visible Method* of acquiring knowledge and of teaching, will readily be found by the intelligent teacher. This method is now no experiment among later educational devices, and there seems no reason why it should not be used to advantage by the Bible student.

A few questions, merely suggestive, and of course far from being exhaustive, are here added to show in briefest manner the character of the information to be gained from the Charts and the service they may be to the lesson in hand. In every instance reference should be made to the corresponding number in the text for fuller details.

As an illustration, taking the Healing of the Infirm Man at the Pool of Bethesda (Event No. 45) as the center of our lesson, the Chart shows: (1) the miracle was performed at Jerusalem during the second passover of our Lord's ministry, March 30 to April 5, A.D. 28; (2) it formed the first break in the strictly Galilean Ministry, and that He passed through Samaria in both going up to Jerusalem and in returning; (3) John the Baptist was still a prisoner in the Fortress of Machærus; (4) the miracle preceded and contributed to one of the turning points of our Lord's ministry, as it was performed in the center of Judaism on the *Sabbath* day, which aroused the first deadly antagonism of the religious leaders of the Jews; (5) this enmity was accentuated through the "Sabbath controversy" which ensued over the two succeeding events, 46 and 47; (6) the consequent change in the method of our Lord's work which led Him to select a band of loyal followers to be constantly with Him, and which marked the beginning of the second part of the Great Galilean Ministry; (7) and that this miracle (45) is recorded in the Gospel by John only, who, we also notice, gives but a meager record of the Ministry in Galilee.

#### OTHER SUGGESTIVE QUESTIONS ON THE CHARTS.

##### I. DIAGRAM ONE.

1. Name the Roman Emperor and rulers of Palestine, (1) at the time Christ was born, (2) at the time of His death. Give opening and closing dates in each case.
2. What political changes took place in Palestine upon the death of Herod the Great? Give the names of the successors of Herod the Great, with their official title.

3. What change was made in the government of Judea and Samaria about A.D. 6?
4. What event occurred in the life of Christ A.D. 9? Who was then procurator of Judea?
5. Name the Palestinian rulers during the Ministry of Christ.
6. In which of the provinces of Palestine did our Lord spend the most of His earthly life?
7. Trace the relationship of Herod Antipas, Archelaus and Herod Philip II. (see also *Herodian Family*, p. 32). Incidentally, what term did Christ apply to the first named of these? (see Luke 13:31, 32).

##### II. LARGE CHART.

8. About what time did Christ begin His Galilean Ministry, and what was the apparent reason for His departure from Judea at that time? What event occurred during His journey to Galilee?
9. Which of the Gospels makes but brief reference to the Galilean Ministry, but what event in that Ministry does that Gospel alone record?
10. What was the duration of John the Baptist's Ministry, and also of his imprisonment?
11. Give the approximate date of the first rejection at Nazareth; also of the second.
12. How many times is it recorded that Jesus crossed the Sea of Galilee? What happened during the first crossing? Also during the fourth?
13. Where was Jesus about the time of the passover of His Ministry (A.D. 29)? What great miracle did He then perform, and what crisis in His life did it mark? (See also Text.)
14. Why is event No. 81 of special significance? (See also Text.)
15. In which of the Gospels are the following incidents recorded:—Miracle at marriage, Cana of Galilee; Christ's conversation with the Samaritan woman; healing of demoniac of Gadara; the feeding of the five thousand; healing of daughter of Syrophoenician woman; the Transfiguration; the feeding of the four thousand; the raising of Lazarus?
16. What two events of the Resurrection Period are located in Galilee, and in which of the Gospels do we find the record?

## HISTORICAL CHARTS

### CHART ONE

DIAGRAM ONE. A General View of the Life of Christ

DIAGRAM TWO. The Passion Week





# DIAGRAM ONE.

# A GENERAL VIEW OF



ROMAN EMPEROR YEAR	AUGUSTUS (BEGAN TO REIGN 27 B.C.)																
	9	8	7	6	5	4	3	2	1	B.C. ADI	2	3	4	5	6	7	8
PERIODS IN LIFE OF CHRIST													PRE-MINI				
PHÖENICIA (SYRIA)																	
ITUREA & (N.E. PALESTINE)																	
GALILEE																	
PEREA																	
SAMARIA																	
JUDEA																	
HEROD "The Great" (1) King of all Palestine from B.C. 40																	
Kingdom divided at his death (B.C. 4) between his sons, as shown here																	
6.7																	
H. PHILIP II (5) Tetrarch of Iturea &c until																	
HEROD ANTIPAS (3) Tetrarch of Galile																	
Jesus a boy at Nazareth.																	
17																	
18																	
ARCHELAUS (4) Ethnarch of Judea and Samaria until his banishment in																	
A.D. 6. 17																	
JUDEA and SAMARIA A ROMAN PROVINCE UNDER PROCURATORS AS BELOW																	
AD 6 COPONIUS																	
8.9																	
5. 12. 13																	
Birth of Jesus 10 To Egypt 15																	
16. 14																	
II																	

# DIAGRAM TWO.

# THE PASSION

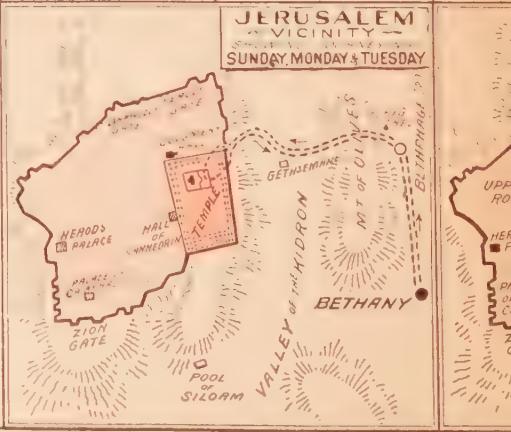
	SUNDAY, APRIL 2	MONDAY, APRIL 3	TUESDAY, APRIL 4	WEDNESDAY, APRIL 5	THURSDAY, APRIL 6												
	6 AM	12 NOON	6 PM	MO NT	6 AM	12 NOON	6 PM	MO NT	6 AM	12 NOON	6 PM	MO NT	6 AM	12 NOON	6 PM	MO NT	6 AM
BETHANY																	
MT OF OLIVES AND GETHSEMANE																	
JERUSALEM AND THE TEMPLE																	
"OUTSIDE THE CITY WALL"																	
MATTHEW	131. 21: 1-11.	132. 21: 18-19 133. 21: 12-17	134. 21: 20-22 135. 21: 23-27 136. 21: 28-32 137. 21: 33-46	138. 22: 1-14 139. 22: 15-40 140. 22: 41-46 141. 23: 1-39	145. 24: 1-51 146. 25: 1-46 147. 26: 1-5, 14-16.												148. 26: 17-
MARK	131. 11: 1-11.	132. 11: 12-14 133. 11: 15-19	134. 11: 20-26 135. 11: 27-33 136. 11: 34-40 137. 12: 1-12	139. 12: 13-34 140. 12: 35-37 141. 12: 38-40 142. 12: 41-44	145. 13: 1-37											148. 14: 12-13 152. 14: 18-19 153. 14: 22-23	
LUKE	131. 19: 27-44.	133. 19: 45-48	135. 20: 1-8 137. 20: 9-19	138. 20: 20-40 140. 20: 41-44 141. 20: 45-47 142. 21: 1-4	145. 21: 5-38. 147. 22: 1-6											148. 22: 7-8 149. 22: 15 150. 22: 24 152. 22: 19	
JOHN	131. 12: 12-19.																151. 13: 1-10 152. 13: 21

THE general explanation as to design and color found upon the Chart of the Ministry of Christ will apply to DIAGRAMS ONE and Two.

In DIAGRAM ONE the course of the political history of Palestine is traced from B. C. 9 to A. D. 30; the two political conditions of the country, as divided by the year B. C. 4, are also shown upon the two Key Maps. The life of Christ is also traced here by the waved line.

In DIAGRAM Two, in which Judean territory (always red) is chiefly involved, attention is called to the different shades of red, indicating the TEMPLE, JERUSALEM, and territory "OUTSIDE THE CITY WALL." Our Lord's journeys between Bethany and Jerusalem during these days are also approximately shown. Day and night are also distinguished by color.

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# THE LIFE OF CHRIST

AUG 19

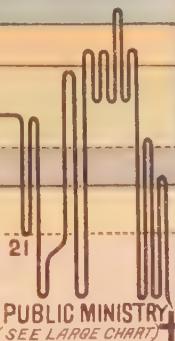
TIBERIUS (TO 37 A.D.)

11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30  
TRIAL PERIOD

MINISTRY

th A.D. 34

Perea until his banishment A.D. 40  
20 Jesus a youth at Nazareth.



29 A.D. 9  
s at Passover,  
d in Temple.

VIUS ANNIUS RUFUS VALERIUS GRATIUS PONTIUS PILATE



## N WEEK

APRIL 6 FRIDAY, APRIL 7 SATURDAY, APRIL 8 SUNDAY, APRIL 9

	6 PM	MD	6 AM	12 NOON	3 PM	6 PM	5 AM	12 NOON	6 PM	MD	6 AM	12 NOON	5 PM
8 Leaves Bethany													
158 The Arrest													
157. The Agony													
156. Reaches Gethsemane													
149													
150													
151													
152													
153													
154													
155													
159 Before Annas.													
160 Before Caiaphas.													
161 Peters denials.													
162 Before Sanhedrin													
164-169 Trial before Pilate.													
ON CROSS 170-174													
163 Suicide of Judas													
175. JESUS IN SEPULCHRE.													
176. The Watch													

## THE FORTY DAYS

APPEARANCES OF OUR LORD  
AFTER HIS RESURRECTION

Paragraph 183 under Sunday April 9 indicates the appearing to Ten Disciples (Thomas absent) on the evening of the Resurrection day.

184. (April 16) Appearance to the Eleven. (Thomas present) My Lord, and My God

185. (April) Appears to seven disciples fishing. - Sea of Galilee

186. (Apr or May) Appears to His disciples & about 500 brethren on Mt. in Galilee.

187. Appears to James.

### ~THE ASCENSION~

188. (May 18 Thursday) From Jerusalem He leads his disciples out as far as Bethany and Ascends in their presence.

185. 29: 16  
186. 28: 16-20. (1COR 15:6)  
187. (ACTS 1:3-8) (1COR 15:7)

188. 16: 19 20.

189. 24: 44-49.

184. 20: 26-29.  
185. 21: 1-24.  
(189. 20: 30, 31 21: 35.)

JERUSALEM AND VICINITY  
SHOWING JOURNEYINGS  
ON THURSDAY.



CALVARY  
JERUSALEM AND VICINITY  
SHOWING JOURNEYINGS  
ON FRIDAY



PALESTINE  
LOCATING EVENTS OF  
THE FORTY DAYS



## CHART TWO

The Ministry of Christ





# MAP OF PALESTINE

Showing Political Divisions During Ministry of Christ.

Principal Roads



YEAR

PERIODS OF MINISTRY

WITH  
LEADING FEATURES

27 A.D.

BAPTISM AND TEACHING  
FIRST DISCIPLES & FIRST  
RETURN TO GAZA

JEWISH MONTHS  
ENGLISH MONTHS

I. TEBET II. SEBAT I. JAN. FEB.

PHÖENICIA (SYRIA)

ITUREA, ETC.

(Tetrarchy of  
HEROD PHILIP II B.C. 4<sup>th</sup> A.D. 34)  
and DECAPOLIS

GALILEE

Tetrarchy (with Perea) of  
HEROD ANTIPAS B.C. 4<sup>th</sup> AD. 40

(CANA) 1<sup>st</sup> MIRACLE  
WATER INTO WINE

Jesus leaves  
Nazareth for  
His Baptism

SAMARIA (To Province of JUDEA)

PEREA

Included in Tetrarchy of Herod Antipas.

A  
B  
21  
22  
23  
The Temptation

JUDEA

With Samaria a Roman Province under Procurators from B.C. 4

(Pontius Pilate, Procurator 26<sup>th</sup> 36AD)

WINT  
Coldest Months

SEASONS AND FESTIVALS

The Three Great Feasts are in CAPITAL LETTERS

JAN. FEB.  
21. 3. 1-12 23. 4. 1-11  
22. 3. 3-7

MATTHEW

21. 1. 2-8 23. 1. 12-13

MARK

22. 1. 9-11

LUKE

21. 3. 1-18 23. 4. 1-13

22. 3. 21-23

JOHN

24. 1. 19-51

## HISTORICAL CHART OF THE MINISTRY OF CHRIST

BY GEORGE E. CROSCUP, B.A.

**EXPLANATION.**--This chart outlines the MINISTRY OF CHRIST according to the estimate of 3½ years. Its PERIODS with their SUB-DIVISIONS and LEADING FEATURES are given along the top of the Chart, which is sub-divided into the Jewish, and their corresponding English, months.

The COLOR BANDS extending through the Chart represent the political divisions of Palestine, the colors corresponding with those upon the large Key Map at the left of the Chart. Through these horizontal bands an uncolored waved band shows the Journeyings of Christ through the political divisions of Palestine, and upon it are located, by number, in their approximate time and place, the LEADING EVENTS in His life.

Below the bands are given: (1) the SEASONS of the Palestinian year with the Jewish FESTIVALS noted in their proper month; (2) the GOSPEL REFERENCE to each event located on the waved band, and on which the colors also show the political division in which the event occurred, and (3) a Series of KEY MAPS upon which the Journeyings of Christ are also approximately traced.

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George E. Croscup, Del.

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PALESTINE  
SHOWING  
EVENTS 22<sup>th</sup> 33  
WITH JOURNEYINGS--













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